

Rev. Fawkes

The Church Messenger

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Diocese of Edmonton

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EDMONTON.

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The Bishop's Letter

My dear People:

The Editor has again given me this front page space and I assure you that what I have to write is front-page matter this time. It is in fact a life or death matter.

Men and money are two of the really vital concerns of the Church as she seeks to do her work. This letter has to do with men. Sometimes in our eagerness to get the work done we have to cry out for money. The pendulum has for the present swung in the opposite direction. The chief need is for men and women to do the work. I want to lay this problem squarely upon the consciences of every member of our Church.

This need for men is not merely a war-time problem. While it is true that the immediate post-war years will find our Church better staffed than she is at present by returning chaplains, the fact is that our theological colleges are practically empty. There is a gap of five or six years during which only a few men have graduated and only a few have begun their training.

Nor is this merely a problem of a trained ministry. It extends to every branch of the Church's life. There is a tragic lack of trained leaders in boys' and girls' work—Sunday school teachers, nurses and teachers for our Indian Residential Schools there are at present 52 vacancies in these schools. The need is greater than any list could possibly disclose.

The situation is such as to cause every member of the Church seriously to think and to think in terms of men and women to do the Church's work.

It is primarily, of course, a problem of commitment of life. In other words it is a question of the reality of our religious beliefs. The church which is not producing men for the ministry and workers in every other department is a dying church.

The religious bodies which swarm around us are alive with an amazing vitality and eagerness. Their agents are legion, their energy and persistence is comparable only to the zeal displayed by the Nazis and the Fascists in Europe. To counter their propaganda requires a revival of faith and action within the Church, on a grand scale.

The question I think we should all put to ourselves is this: How many recruits for the ministry have been produced by the parish church of which I am a member? The answer might well be a real test of the work done in any parish. This is by no means a matter for the parish priest alone. It runs back to the home, the Sunday School, A.Y.P.A., etc. Think it over. Think it over when you face your son or daughter at their confirmation. When you say your earnest prayers for them in the quiet of your communion. Think it over in the light of a world gone mad and blowing itself to pieces. Think it over in the light of a world in which a very high percentage of children of the so-called civilized nations know nothing about the peace and security Christ came to bring but clamour hysterically for the security which is supposed to reside in political dreams. Think it over as you face the homes broken by unfaithfulness and lust and indifference to every accepted Christian standard.

The truth of the matter is this. We have travelled along fairly comfortably on the spiritual capital which our forefathers bequeathed to us. That spiritual capital has been largely spent and with it has gone the interest. There is no other explanation for our bankruptcy. Fifty years ago we could be fairly sure that even atheists would stand by the major Christian virtues. They were part of our inheritance. But these virtues are now like fruit which has been plucked from the tree. For a time the fruit may be kept in the cold storage of habit and custom and tradition but eventually it becomes wooden and tasteless and we must return to the living tree for more. The secret of recruiting for the ministry or for any other church work is a vital connection with the living source.

Make this a matter of thought and prayers and we shall register real progress.

Yours faithfully,

WALTER EDMONTON.

Radio Broadcasting for 1944-1945

Four of the City Churches are broadcasting again over two of the local stations. Those who are unable to attend their own service, or who are without a service in the morning, are urged to make a point of listening-in. We would suggest that you keep this schedule in a convenient place so that you may know which Church is broadcasting, and also the station which is being used.

Last year there was a broadcast every Sunday at 11 a.m. Unfortunately, the number of broadcasts this year will be slightly reduced, and there will be no Church of England broadcast from Edmonton on the fourth Sunday of the month. Services will be broadcast over Station CJCA on the first, third, and fifth Sundays of the month, and over Station CFRN on the second Sunday of the month.

Contributions towards the cost of these broadcasts will be much appreciated by the Churches concerned. Such contributions may be addressed to the Clergy broadcasting, or to the Synod Office. All contributions will go into a common pool for expenses. Letters from listeners will always be welcomed. Wherever possible requests for special hymns will be gladly met. The Clergy broadcasting are anxious for this service to be of the greatest possible benefit to all, and helpful suggestions and criticism which will increase the usefulness and raise the standard of the broadcasts will be most welcome.

Oct. 1st, 1944—All Saints Cathedral CJCA.	Feb. 11th, 1945—St. Faith's CFRN.
Oct. 8th, 1944—St. Faith's CFRN.	Feb. 18th, 1945—Holy Trinity CJCA.
Oct. 15th, 1944—Holy Trinity CJCA.	Mar. 4th, 1945—All Saints' Cathedral CJCA.
Oct. 29th, 1944—Christ Church CJCA.	Mar. 11th, 1945—St. Faith's CFRN.
Nov. 5th, 1944—All Saints Cathedral CJCA.	Mar. 18th, 1945—Christ Church CJCA.
Nov. 12th, 1944—Holy Trinity CFRN.	Apr. 1st, 1945—All Saints Cathedral CJCA.
Nov. 19th, 1944—Christ Church CJCA.	Apr. 8th, 1945—St. Faith's CFRN.
Dec. 3rd, 1944—All Saints Cathedral CJCA.	Apr. 15th, 1945—Holy Trinity CJCA.
Dec. 10th, 1944—St. Faith's CFRN.	Apr. 29th, 1945—Christ Church CJCA.
Dec. 17th, 1944—Holy Trinity CJCA.	May 6th, 1945—All Saints Cathedral CJCA.
Dec. 31st, 1944—Christ Church CJCA.	May 13th, 1945—Christ Church CFRN.
Jan. 7th, 1945—All Saints Cathedral CJCA.	May 20th, 1945—Holy Trinity CJCA.
Jan. 14th, 1945—St. Faith's CFRN.	June 3rd, 1945—All Saints Cathedral CJCA.
Jan. 21st, 1944—Holy Trinity CJCA.	June 10th, 1945—St. Faith's CFRN.
Feb. 4th, 1945—Christ Church CJCA.	June 17th, 1945—Holy Trinity CJCA.

Diocesan News

BISHOP'S ENGAGEMENTS For October

- Oct. 1—Dedication of the choir and sanctuary, together with other memorial gifts, to the Church of the Good Shepherd in Calder.
- Oct. 5—Harvest Festival Supper, Church of St. Michael and All Angels, Edmonton.
- Oct. 8—Harvest Festival Services, Onoway, Brookdale and Wabamun.
- Oct. 9—Interdenominational Young People's Conference.
- Oct. 15—Harvest Festival, St. Matthew's, Children's Day Rally, All Saints' Cathedral.
- Oct. 17—Vestry meeting, Fort Saskatchewan, Bon Accord.
- Oct. 19—Executive Committee.
- Oct. 29—Mannville, Chailey, Wilberforce.

The Passing of Mr. D. C. Sharpe

We record with a deep sense of corporate loss the death of Mr. D. C. Sharpe, a faithful lay reader in Golden Valley, and extend to his widow and family our Christian sympathy.

REV. BRYAN GREEN VISITING CANADA ON SPECIAL MISSION FROM GREAT BRITAIN

The Rev. Bryan S. W. Green, B.D., Vicar of Brompton, is coming from England on a mission of goodwill during the coming autumn. He comes with the permission of the British Ministry of Information endorsed by an invitation from our Primate. He is interested in "presenting the message of Christianity as a solution for social reconstruction and personal problems." He is skilled in the work of Evangelism and has been used during the past three or four years in Great Britain in this connection.

Arrangements for his visit throughout Canada have been made by the General Synod Committee on Evangelism.

He will be in Edmonton for the forthcoming Synod in November.

Executive Council meetings of the General Synod of the Church of England in Canada were held in September in Montreal. Representatives from this Diocese were the Bishop, the Ven. S. F. Tackaberry, Canon A. M. Tredell, and Mr. Harold Weir.

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"DO YOU READ YOUR BIBLE?"

It is a Christian duty to do so, as well as a source of spiritual help and strength each day.

In this Diocese the Bible Reading Fellowship system has been adopted. There is still room for many more subscribers. Subscription is only 40 cents per year to individual members. Further particulars from Diocesan Secretary, Rev. L. A. Bralant, Wainwright.

SUMMARY OF MINUTES OF EXECUTIVE COMMITTEE MEETING HELD

AUGUST 31, 1944

The Bishop (chairman) and fourteen members were present.

1. That a loan of \$600.00 be made from the Revolving Rectory Fund to the parish of St. John's, Cadomin.

2. That a loan of \$250.00 be made to the parish of St. Mary's, Jasper, from the Revolving Rectory Fund.

3. That the final form of agreement between the Synod and any parish receiving a loan from the Revolving Rectory Fund be approved.

4. That the matter of providing a home for the travelling priest be left in the hands of the Bishop, Archdeacon Tackaberry and Mr. Story, with authority to purchase a house if necessary.

5. That consent be given to sell to Mr. Carl Anderson of Drayton Valley one-half acre of land for the sum of \$25.00, on the understanding that the purchaser pay all costs of transfer and erect and maintain a suitable fence.

6. That permission be given the Churchwardens at Lac la Nonne to rent a vicarage temporarily.

7. That the Synod Office be moved to St. John's House and the Sisters of St. John the Divine be accorded the use of the Edmonton Mission House until such time as it is needed by the Executive Committee for other purposes.

8. That the Executive Committee authorize the Bishop to appoint a committee to raise funds for the establishment of a self-maintaining Anglican Old Ladies' Home to be under the direction of St. John the Divine.

9. That the Auditor's Reports for the first two quarters of 1944 be accepted, also the report of the Finance Committee.

It was reported by the Bishop:

1. Progress on the vicarage at Cadomin and at Jasper.

2. That a visitation of all Missions in the Diocese had just been completed.

3. That the Reverend A. E. W. Godwin had arrived from the Diocese of Quebec to do the work of the travelling priest.

4. That the vicarage at Edgerton had been sold for \$900.00 cash to the Pioneer Grain Company and the vicarage at Vegreville to Mr. Cromb for \$1,000 cash.

It was reported by the Secretary-Treasurer:

1. Progress on the matter of sale of the vicarage at Leduc.

2. That it had been decided at a meeting of the parishioners of Westlock and Sunnybank and Clyde to proceed with the completion of vicarage at Westlock at an estimated cost of \$1,800. The parish is trying to raise \$800.00, and will apply to the Revolving Loan Fund for

the balance. The house is to be rented and the rent applied to repaying the loan.

3. That by government regulation, henceforth exemption from Income Tax on account of travelling costs would be allowed on the basis of receipts for actual expenditures. It was reported by the Reverend R. S. Faulks::

That the addition of a chancel and sanctuary had been made to the Church of the Good Shepherd, Calder.

Notice of Motion:

That at the forthcoming Synod of the Diocese of Edmonton a motion will be made that the Constitution of the Synod of the Diocese of Edmonton be amended by striking out the word "Male" in the first line of Clause 4, of the said Constitution.

(Signed) S. F. Tackaberry,
Secretary-Treasurer.

V.D. CONTROL AND SUNDAY ENTERTAINMENT

A recent panel discussion in Toronto, participated in by several representative citizens, brought forth the suggestion that "wide-open" Sunday conditions in Canada were necessary if the growing menace of Venereal Disease was to be curbed. Immediately following the publicity given to this suggestion representatives of the Lord's Day Alliance met with representatives of the Christian Social Council of Canada, and leaders of Social Service Church Boards, to give consideration to this suggestion and its implications. In the course of our study of these problems it was recognized that the VD problem is a most difficult and intricate one, for which no simple remedy is to be found. Its solution calls for the co-ordinated effort of medical, legal and social welfare forces, together with Christian leaders concerned with the moral problems involved. Each of these factors must be recognized as contributory in its solution. A statement prepared and issued in the names of these two Inter-Church organizations emphasized several phases of this problem, including the following:

"We suggest that, before our way of observing the Lord's Day is singled out for attack, the following significant factors in the situation should be acknowledged and faced.

"(1) The VD problem is fundamentally a moral and spiritual problem. Any attempt to deal with it which fails to recognize the vital place of moral standards and spiritual vigour as necessary to its solution falls short of doing full justice to the facts. It is our conviction that moral and spiritual health will not be advanced by undermining the observance of the Lord's Day.

"(2) Indulgence in intoxicating liquors is a large contributory factor in the spread of VD. Why is there no attack on the liquor trade in this connection?

"(3) The evidence indicates that the most dangerous period for VD infection is not Sunday, but Saturday night, when amusements and entertainment are in full swing.

"(4) Experience with 'wide-open' Sundays have not been encouraging. If a 'wide-open' Sunday is a solution to the VD problem, why is it that the City of Montreal, where 'wide-

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'open' Sunday conditions prevail to a greater extent than in any other Canadian city, has the unenviable distinction (according to the statement of the Department of National Defence) of being the worst centre of VD infection in Canada?

"(5) In considering more particularly recent references to the alleged boredom of Toronto Sundays, we note that, in this city, many facilities are provided for the comfort and welfare of members of the Active Service Forces on Sunday afternoons and evenings. Many Church and civilian organizations are offering varied forms of free entertainment in ways that appeal to large numbers. Reliable reports show that, for those quartered in the city, there are more offers of home hospitality on Sundays than there are men and women to accept them.

"(6) To provide for commercialized sport and entertainment on Sundays would deprive many Canadian workers of their weekly day of rest. Our Sunday laws are designed to protect the weekly rest-day freedom of all workers, and this day of rest is needed no less in the added stress and strain of these war days.

"In conclusion, therefore, while we sympathize with efforts to provide necessary and wholesome Sunday hospitality and entertainment on a voluntary basis (to which our Canadian Sunday laws present no obstacles), we express our judgment that the alleged boredom of Sunday has been unduly exaggerated by some, and declare that we can see no gain, and much loss, in a 'wide-open' Sunday."

—From "The Lords Day Bulletin."

THE ANGLICAN SUNDAY SCHOOL TEACHERS' ASSOCIATION OF THE EDMONTON DEANERY

At a recent meeting the Executive of the Anglican Sunday School Teachers' Association, the following motions were passed:

That the Sunday School Rally be held in All Saints Pro-Cathedral on Sunday, October 15th, at 3 p.m., the speaker to be the Bishop of Edmonton. The combined Sunday School Choirs under the direction of Mr. Vernon Barford will lead the singing. The hymns chosen are 686, 719, 638, 705 and 412.

The annual meeting of the teachers will be held in St. Peter's Parish Hall, on October 24th, opening with supper, and followed by a short business meeting, with reports and election of officers. The special speaker at this meeting will be Dr. R. A. Hiltz, of the G.B.R.E. of Toronto, who will speak to all who are interested in Sunday School and Young People's work.

The Association meets each month and study classes are taken by various leaders on the G.B.R.E. Courses Nos. 5, 8, 11, and a Teacher Training Class. All are welcome at the classes. Meetings are on the first Tuesday of the month.

The Association is this year giving prizes for the best Pupil's Work Book or other record of the year's work in the G.B.R.E. Courses set forth. This is a new venture, and we hope will be carried out each year. These Work Books are to be chosen from the whole Diocese and we are asking for the co-operation of the

teachers and pupils in all our Sunday Schools. Keep your records or books, and turn them in at the end of June for inspection. This past year we received a very small response, but we are hoping for a larger selection to choose from in 1945.

In regard to the Banner Competition which has been carried on in the Edmonton Schools for some years. Would it not be possible for some of the Rural Schools to join in too? Copies of the Rules and Regulations are to be had by simply writing to the Secretary. Banners are presented for the large and small schools at the Rally. The large school is one having an attendance roll of over 60 pupils and teachers, and the smaller school is one having an attendance roll of under 60 pupils.

J. LAWRENCE, Secy.

On to Victory — Support the 7th Victory Loan

IMPORTANT BROADCASTS

Church people, especially those who cannot attend services at 11:00 o'clock and have children in their homes, should tune in on CJCA at 10:30 on Sunday mornings to hear Religious Drama broadcasts sponsored by C.B.C.

Titles and dates are as follows:

- Oct. 15. Moses.
- Oct. 22. Gideon.
- Oct. 29. Samuel and Saul.
- Nov. 5. David.
- Nov. 12. Elijah.
- Nov. 19. Elisha and Naaman.
- Nov. 26. Isaiah and the Exile.
- Dec. 3. The Return from Exile and the Promised Messiah.
- Dec. 10. Simeon.
- Dec. 17. The Christmas Message (The Shepherds).
- Dec. 24. Christmas (The Wise Men).
- Dec. 31. The Flight into Egypt and Return to Nazareth.

OBITUARY Margaret Clough

The whole Diocese learned with sadness of the passing of Mrs. Clough on September 16th last. She had been in poor health for the past six years.

Mrs. Clough will long be remembered, not only for her work among the Juniors of the Diocese, but specially for her untiring zeal during the seventeen years she was at St. Faith's. She was known by almost every family in the community, and a very great company will remember her with deep gratitude and thankfulness. Her passing is a real loss to the Diocese.

The sympathy of all is extended to Canon C. F. A. Clough (Garrison Chaplain), and to Betty (Mrs. A. M. Edwardson), and Arthur (with the Canadian Army in Italy).

Rev. William Watson

News has been received from England of the death of the Rev. William Watson, at Lyn-ton, Devon. A priest of the Church of England, the Rev. W. Watson was ordained deacon in the Diocese of Qu'Appelle in 1894, and served in a number of parishes, including Maple Creek,

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Moose Jaw, Kindersley and Regina. He served with the American Church between the years 1898-1909, and again from 1919-1927. Later he worked in Lytton and Kaslo, B.C., and then assisted at St. Stephen's, Edmonton, from 1931-33, returning to England to do occasional duties in the Diocese of Exeter. He passed to his rest on July 21st last.

Rural Deanery of Edmonton

CHRIST CHURCH, EDMONTON

Rev. G. S. Ottley

Now that the long holiday is over, activities of the Church are in full swing.

The Sunday Schools re-opened on October 1st, Junior Church (Grade V and up) at 9.50 a.m., Grades I-V and Primary at 2.30 p.m. We hope to have all our children enrolled this year. A new venture, in the way of a Church Kindergarten, will also start on this day. Young children accompanying their parents to the morning service may adjourn to the Parish Hall before the sermon, where arrangements have been made for their entertainment and instruction. We hope that many young mothers, especially, may be enabled by this means to once again enjoy their Church services.

The various branches of the W.A. are hard at work. The Seniors meet every 1st and 3rd Tuesday at 2.30 p.m. in the Parish Hall. Most of the money raised is by the free-will monthly giving of the members themselves. Three times a year only a call goes out to the congregation to support them in their missionary enterprise. Such an occasion is the Thanksgiving Tea to be held on Friday, the 13th of October, in the Parish Hall from 3.50 p.m. Make this a lucky day and come and bring your friends.

The W.A. Study Book this year is "West of the Date Line," by Constance M. Hallock, and deals with the progress of Christianity in the Pacific war zone. The ladies are gathering material for a scrap book, which should prove very interesting.

The Evening W.A. meets every 2nd and 4th Monday (note change of day) in the Parish Hall at 8 p.m.

The youngest branch of the W.A. in our Parish, the Young Women's Group, meets every 1st and 3rd Monday in Parish Hall at 8 p.m., under Mrs. Ottley's leadership.

All three of these branches would welcome new members. Never was there greater need for women to band themselves together in the building of a better world.

The Little Helper's Rally on September 22nd was a very happy occasion. Some 32 mothers and grandmothers were present with 35 children, ranging from 3 months to 4 years.

The J.W.A. has its opening meeting on Thursday, 5th October, at 4.30 p.m. under Mrs. A. Bellamy.

The Intermediate Girls met for the first time on Wednesday, 27th September at 7.30 p.m., under leadership of Mrs. H. G. Turner.

We were very sorry to lose Mrs. F. Whitby to another Parish.

The Christ Church War Group expresses thanks to all who supported the Tea at Mrs. Kilgour's home. This group works for victims of bombed cities in England.

The regular bi-monthly corporate communion of the newly-confirmed was held on September 24th. We were glad to see so many of the young people present with their parents.

Harvest Festival services will be held on Sunday, 8th October. This is Thanksgiving Sunday, an especially appropriate day for us to recall the many blessings God has given us.

The wardens and vestry are launching a campaign to raise \$15,000 during the next five years for the building program of the Parish. We shall hear more of this later.

Choir practices have been resumed. The boys meet on Friday afternoons at 4.30, and the Junior and Senior choirs on Thursday, at 7.30 and 8. Mr. H. G. Turner would like to hear of any desirous of joining. We especially need boys' voices.

HOLY TRINITY CHURCH (The Rev. W. M. Nainby)

The Young Women's Fellowship

The Young Women's Fellowship held their first meeting of the season in the vestry on September 13th. Plans were discussed for our fall activities, chief of which will be the bazaar. Mrs. Nainby kindly offered her home for the meeting on October 25th, which will take the form of a Miscellaneous Shower for the bazaar.

We are planning our Little Helpers' Rally in the Church hall Friday afternoon. Interested members of the Senior W.A. are also invited, and we are looking for a good turnout, weather permitting. Mrs. W. Janke, our Little Helpers' secretary, is in charge of arrangements.

Holy Trinity Girls' Club

The Holy Trinity Girls' Club resumed their meetings for the fall on September 11th. A corn roast was planned for September 18th. Owing to rain, it was held in the Church hall. Any girls eighteen or over will be cordially welcomed. Will they please get in touch with Miss Margaret Smalian, phone 32267, President, or with Miss Joyce Cormick, Secretary, phone 31336. Meetings are held on Monday evenings—usually in the vestry.

Choir practices were resumed on Thursday evening, September 7th. There are several vacancies in the choir, and new members will be welcomed at choir practice, which takes place on Thursday evenings at 8.00 p.m. Junior girls at 7.00 p.m.

The "Good Companions" are having a sale of work on Wednesday, October 4th, from 7.30 p.m. to 9.30 p.m. in Holy Trinity Church hall. You are cordially invited. Tea will be served and the proceeds are in aid of bombed areas in London.

W.A.

A very pleasant afternoon was spent at the home of Mrs. Manahan, where the opening meeting of the season was held. Tea was served and a number of aprons were handed in for the coming bazaar, which is to be held on Friday, November 3rd. Mrs. Nainby offered

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her home for a Membership Tea, following the Missionary Meeting on Tuesday, October 24th. All members are asked to bring a prospective member. The date of the bazaar has been set for Friday, November 3rd.

W.A. Active Service Group

The Annual Tea at the home of Mrs. W. L. May was another delightful afternoon. It was a perfect day and guests were able to enjoy tea in the garden. Mrs. May reports that more than \$120.00 was added to the funds, which is very gratifying to all who helped to make the Tea such a success. Work will now get underway for the Christmas parcels.

Mothers' Union

There were fifteen members present at the opening meeting which was held at the home of Mrs. M. S. Young. Wool was given out for Social Service, and work was handed in from the holiday season. The October meeting will be held at the home of Mrs. M. Browse, 10018 91st Avenue.

Parish Guild

The September meeting was held at the home of Mrs. A. H. Lord. It was decided to hold a Membership Tea on Tuesday, October 17th, at the home of Mrs. H. W. Tye. New and Associate Members will be welcomed. Our next meeting will be held at Mrs. Hawe's home on Monday, October 30th.

Sunday School

Sunday Schools have got off to a good start, and we are welcoming Lois Hammett and Bud Levy as new teachers in the Main School, Mrs. C. S. Young and Betty Reynolds as new teachers in the Garneau School.

Sanctuary Guild

We are glad to learn that Mrs. Casper, our President, is recovering from her recent illness, and we hope she will soon be completely recovered. Our thanks to all who donated flowers for Flower Sunday.

ST. MARY'S Rev. A. Elliott

Sunday School

The first Sunday School activity since school closing was a teachers' meeting held at the home of Mr. Scott. All the teachers were present, and it was felt that we were in for a busy season.

All supplies are on hand for the classes.

The Sunday School would like to thank the W. A. Evening Group and the Men's Club for their gift of eighteen new hymn books, which we can assure them will be put to good use.

Peter Cuff is doing a fine job as our pianist.

The average Sunday School attendance for June was 89.5%, which is a very good score, but we hope to make it better. The attendance banner for June was won by the Senior boys by a score of 95.3%, and competition was keen.

Public schools have not opened yet, and we know that the youngsters have not settled down to fall activities, however we do urge the parents to try and have the girls and boys attend Sunday School, so that they do not miss too many lessons, and it will also help in getting the classes arranged.

We welcome any parents who may wish to come as a visitor to be with us at our service at 10 a.m. each Sunday morning.

W.A.

The Vicar held a short service in the church prior to our opening meeting held on September 25th.

The President is at Victoria, where she went to attend the wedding of her daughter, A. W. Marguerite Croft, who was a former St. Mary's A. Y. member. Mrs. Croft expects to be home in time for our next meeting.

Plans were made for sending parcels to our boys overseas.

Evening Group W. A.

The first meeting of the fall session was held on September 13th.

We are sorry to lose two of our members, Mrs. Jock Humphries and Mrs. G. Durkin, both of them having left the city.

Tentative arrangements were made for our fall bazaar to be held some time in November, date to be announced later.

We would like to extend a cordial invitation to any young woman of the parish to join us.

ST. MARK'S Rev. A. Elliott

Sunday School

St. Mark's Sunday School opened the fall session on September 10th. Although the membership is small so far, we are looking forward to our regular members when day school opens in October. It is with deep regret that we accept the resignation of Mr. Hayden as our Superintendent. He has been with us for many years. We ask that the same co-operation from our school be given to our new Superintendent, Mr. H. Bromley.

We were pleased to hear recently from Nursing Sister "Tish" Simons, who was a member of our staff before her enlistment. She is now in Normandy, and is with the Rev. C. E. F. Wolff, who many of the older members will recall. Tish never forgets us.

During Kapasiwin Camp the Dean of the School received a cable from both Mr. Wolff and Tish wishing us the best of success.

Several of our pupils will be receiving prizes at the annual Sunday School Rally to be held on October 15th in All Saints Pro-Cathedral.

St. Mark's Vestry are holding their first whist drive of the winter season on September 29th. We are hoping to have these whist drives once a month during the winter, and hope that our parishioners will turn out in goodly numbers to make them a success.

W.A.

St. Mark's W. A. are holding a rummage sale on October 12th at the Social Credit rooms on Jasper East at 9 o'clock in the morning. We hope everyone will try and send in all the merchandise in good time. Let's all try and make this a huge success. If any of the Church members have any goods to be sold, get in touch with Mrs. P. John, President—Phone 25093.

On to Victory — Support the 7th Victory Loan

Continued on page 19

Searchlights of the War on Great Subjects

X.—ON SACRED PLACES

By Rev. Ebenezer Scott, M.A., B.D.

The world heaved a sigh of relief when it became known that the destroying angel of modern warfare had passed over Rome. Even if we were prepared to bow to grim necessity, it would not have been without pain and horror that we should have watched the desecration of the Eternal City. The Pope's description of such an event as "matricide" was not too shocking. Rome is truly, in almost every department of western civilization a "mother of us all".

This grave concern for the fate of Rome in the course of military operations bespeak the solemn affection of mankind for sacred places. The various cities of the ancient world—Jerusalem, Athens, Rome, to name those which have impressed their genius most deeply on after times—cast something like a magic spell over our hearts. Many small towns and villages, even to remote spots in the countryside, stir in us the same fondness and reverence. It was in this respect that Rupert Brooke, the finest poet that the last war produced, felt that America was lacking, as compared with Europe. With all due admiration for the energy and progressiveness of the American people, he lamented, in one of his letters home—"they have no gods." The small letter, in place of the capital, puts us on our guard against looking on sacred places as veritable places of worship. They are holy ground only in a limited sense. Though it is good for us to be there, we must not set them up as tabernacles of the Most High. But though there is One God only to whom we may pay worship, there are gods many who may bring us nearer to Himself.

Nature itself has places which it has made sacred by their beauty or their magnificence. Every great mountain is still an Olympus in which gods make their home. But the last consecration is cast over any soil of earth by the touch of humanity itself. The gods come down to us in certain places in the likeness of men. An enthusiastic Wordsworthian said of Grasmere, where Wordsworth lies—"few spots on earth are more sacred than his grave." The place was sacred to him, not because of its natural beauty, but because nature's high-priest slept in it. Even so the sepulchre in Syria was sacred to the crusaders because of the Divine Man who had been laid in it by the holy Joseph of Arimathea, and who had issued from it clad in His native immortality.

Few of us would wish to have the last word in determining the relative value of a sacred place and the sacredness of a single human life that may be imperilled in trying to preserve it. The best conclusion at which we can arrive on this debated question, is to pray that as few of the sacred places of the earth as possible may need to be violated by the cruel feet of war. For the minds and souls of men, if not their bodies, live on in the places which they have made immortal. The whole world is grateful that the dome of St. Peter's, which

"A thought of Michael Angelo's hung

' In the golden air of Rome",

is still in being. As far as this world goes, indeed, places possess an immortality

which is denied even to the greatest of men. The everlasting mountains stand fast, where the feeble creatures who have scanned their topmost peaks with eyes overstrained, or assayed to climb them with painful feet, sink into a perpetual sleep in the plains beneath them. The valleys will still smile, and the brooks will still sparkle in the sunshine, after we are gone.

"Nature is fresh as of old,
Is lovely; a mortal is dead."

Yet the conquering mind of man breathes the spirit of the infinite into nature's most immortal works.

If our Lord taught that God must be worshipped in spirit and in truth, He did not disdain the reverence due to sacred places. His one recorded act of violence was when He drove the sacrilegious traders out His Father's house in the holy city of Jerusalem. Man is so constituted that every New Jerusalem must have its counterpart in a Jerusalem on this earth. If some sacred places must be destroyed by the ruthless hand of war, even when it is waged for the most sacred cause, we must strive to snatch from their ruins anything that will help us to build a new and a better Jerusalem in this green and pleasant world.

"Anglican Answers"

"V FOR VICTORY"

Sometimes a person asks you: "Are you saved?" What do "saved" and "salvation" really mean? In the Bible you will find these words freely used in the Old Testament long before the coming of our Saviour Jesus Christ. In the Old Testament "Salvation" means "Victory" or "Deliverance". "The Lord is my light and my salvation, whom then shall I fear?" (Ps. 27) means "God is my light and my victory, whom shall I fear?" Joshua, a Hebrew name from the same root, means Saviour, the one who brings Victory. "Hosanna" is from the same root. It means "Send Salvation" or "Give us Victory".

To the old Hebrews the salvation they sought was a victory over their earthly foes. The Name of "Jesus" is the same as "Joshua". Both mean, "The one that gives victory". Joshua led the people of Israel to victory over the Canaanites. Jesus leads His people to victory over their enemies, **sin and death**. The Angel, before our Lord's birth, said "Thou shalt call his Name Jesus for he shall save his people from their sins" (Matt. 2: 21).

"Salvation" means "victory"; the victory of right over wrong, deliverance

from the power of sin, and from the fear of death.

Can a drowning boy save himself? No, he needs a saviour.

Can I save myself? No. I need a Saviour. Jesus must rescue me. Can I be saved by anything I do, or feel? No. Only Jesus can save. I am not saved by my good deeds, or respectable life. I am saved by **Someone**. "Thou shalt call His Name Jesus for He shall save His people from their sins". How does Jesus do it?

First of all Jesus came into this world and took human nature and was born. He lived a **victorious** life. He died a **victorious** death. Time and again the Spirit of Evil tempted Him as he tempts all of us. Yet Jesus never gave way. In every battle with the Devil, Jesus came out victorious. That raises our morale. That gives us faith that, in the Spirit of Jesus Christ, we too can be victorious over sin and evil.

When people thought Hitler was invincible they were discouraged. When Victory in the Desert showed that Hitler's armies could be beaten, we were all encouraged. Jesus won a Victory in the Desert of the Wilderness, and a final Victory on the Cross. He shed His Blood

rather than give in to Evil. That Blood washes away our sins.

Jesus has a strong Spirit by which He conquers. It is a wonderful Spirit of faith in the Father, and of faith in mankind. Jesus will give you that victorious Spirit that carried Him through the battles of life, and through the horrors of death on the Cross, to His glorious Resurrection.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). "Eternal life" is God's kind of life. It is a life proof against sin and death. It is not just length of days, but it is a quality of life. A bomb may deprive you of your mortal life, but if you have that gift of eternal life, death will not be the end of you.

How can you receive that gift? Put your hand out and take it. Jesus wants to give it to you. You must be willing to receive it. **Faith** is the way, to take it.

Put your trust in Jesus. He is a real, living Friend, beside you at this moment. Put your hand in His and say, "Lord, I believe. I trust You." Two good opportunities for doing this are the times of prayer and sacrament. Prayer and sacrament are like two hands with which to grasp Jesus.

Repent of your sins.

Make up your mind to give them up.

Then throw yourself on the strength and mercy of Jesus.

He will forgive what is past. He will give you strength to resist for the future. He will give you His victorious life. He will deliver you from eternal death. Even in this life, He will give you the peace and health and happiness that go with His Salvation.

Won't you trust Him?

Won't you accept His generous offer? "Yes, I will. Dear Lord Jesus. I do accept."

(R. F. Palmer.)

Comments—Original and Otherwise

CURATE

LAY EVANGELISM

From The Church Times I quote as follows:

"The Community of the Resurrection has long been famous for its work of training priests. Now, as its Superior announced at the annual London meeting on Wednesday, it hopes to embark on a fresh scheme for training laymen. Contrary to common opinion, the word layman does not mean a person who knows nothing about his religion, but a loyally efficient member of the people of God. The new Legion about to be formed is designed to enroll the younger laity, from school-leaving age, in a body trained both to pray and to convert others. As Mr. Tom Driberg, M.P., forcibly explained at the same meeting, the lay Churchman has an apostolic mission which is as much a part of his vocation as it is that of the priest. Given the present numerical inadequacy of the priesthood, the vital importance of the lay apostolate leaps into prominence. The propagation of religion is as much the laymans' job as the clergyman's; in fact, some of the most sweeping movements of evangelization have been inspired and manned principally by the laity."

Here we have the Community of the Resurrection, an organization of pronounced Anglo-Catholic attitude, undertaking to train a

legion of young people "to pray and convert others", while here in Canada those of our leaders who are supposed to be of Evangelical outlook, seem dead scared even to mention the word "conversion".

SOCIAL NEEDS AND PERSONAL SALVATION

The Bishop of Montreal in his charge to Synod expressed this view. "Let us see to it," he said, "that neither the pleasant pastime of discussion nor an impractical idealism keeps us from the actual concrete service which lies at our doors in every parish and community, remembering that it is individuals who comprise every social problem. That fact brings us back to our primary function as a Church. The social needs of men cannot be met apart from a Gospel of personal salvation through a personal Saviour.

"On that note I would end. Our commission, clergy and people alike, is to witness to a living Saviour. To go to man and his needs we must come from God with His power, filled with the vision of a Saviour born in Bethlehem, Crucified, Ascended, accepted Lord and Master."

Attention is called to the sentence, "The social needs of men cannot be met apart from the Gospel of personal salvation through a

personal Saviour". The Church cannot survive if we are concerned only with social matters. Here is what a London Church paper has to say on the subject:

"To improve economic standards for a society without changing its predominantly materialistic values, its concentration upon this world only, will but prepare new and more ghastly disasters. We wonder whether the time has not come to say plainly that bishops, for instance, should never make pronouncements about social changes without, at the same time and with greater insistence, urging the necessity for theological, religious change. Has not the time come to say that the utterances of Church leaders must be such that the secular public can have no excuse for inferring from them that Christianity is mere social change? Prefabricated houses may be important, but to prefabricate people to live in them is certainly more important. But the prefabrication of persons is precisely what governments cannot achieve. For that we must fall back upon the power of the Resurrection. A new appropriation of the Easter Faith inside the Church—that is the great need. One of the by-products of such appropriation will be a fresh nerve for social order."

PREACHING WITH A PUNCH

Quite recently The Canadian Churchman published an article with the heading, "Does England Need a Revival?" The writer is the Rev. T. W. Isherwood, who was for a time connected with one of our Canadian theological colleges, but who is now with the Church Missionary Society in England. From that article I quote as follows:—

Our chief concern is with the England of today. What is the secret of a genuine religious revival? "We need another John Wesley, or another William Booth," say some. Well, is it cynical to say that such a pious longing too often means only that we would gladly shift the responsibility to the shoulders of some spiritual genius? Or profane to suggest that it is God's business to produce the spiritual genius, and generally ours to ostracise or smother him?

Some time ago a speaker at a meeting in support of a well-known evangelist agency at work in the Church of England let his imagination loose on the idea of "a modern St. Paul produced in every parish in which the Society is at work". Forgive a personal reference. I hapened to be "in the chair" at that particular meeting, and felt it inevitable to remark "we couldn't stand the spiritual voltage, and, after all, God saw fit to ration His St. Pauls at one per Early Church".

No, that is not the way out of our dilemma, so far as we are concerned. When we are ready for another John Wesley God may in His grace and purpose give us one. Meanwhile, there are obvious and immediate and urgent responsibilities which rest upon us, and here are some of them.

We need a far more vigorous "Ministry of the living word of God" in every church and chapel of the land; preaching with punch in it, the punch of scriptural authority and of evangelistic expectancy.

We could well lose a good deal of vague philosophising, and vaguer prediction, about "the new order" in exchange for a clean declaration of what the Bible has to say about God and His purpose, about man and his nature. This does not mean a recrudescence of old fundamentalism, or a revival of the technique and appeals of the older evangelism. But it does mean a preaching, in the power of the Holy Spirit, of the everlasting Gospel. And it means a new urgency; an awareness that hundreds, yes thousands, of nominal Christians must be stung alive to their need of radical conversion; an expectation on the part of the preacher that, because the Gospel is God's dynamite, things will happen when it is preached faithfully and fearlessly and, most important of all, in love.

We need a laity far more alive to its direct responsibility for definite,—yes, even aggressive—Christian witness.

It is high time that the average layman forgot all about his traditional reserve, and repudiated the humbug and self-deception that relieve him of the necessity—as he thinks—of making his voice heard in His Majesty's cause.

"The witness of the life" is basic, but, by itself, inadequate. The Early Church had its faults but it was courageously vocal. Otherwise this article would never have been written! The perils of rash utterance are not nearly so great as the perils of reticence. Evangelism is the responsibility of the whole Church, not of the parsons only. Let it be said that there are signs of a real awakening to this fact. The City of London Fellowship of Prayer and Witness is one such evidence, and a group of keen laymen in Manchester is another. But we have a long way to go yet.

The writer concludes his article with the question, "What About Canada?"

The answer would seem to be that at General Synod the statement was made that there were nearly one million nominal Anglicans in Canada who had no definite Church connection. That was nearly a year ago, since then little has been heard about the matter.

ENGLAND AND FOREIGN MISSIONARIES

On a prominent page the Manchester Guardian announces that the Archbishop of Canterbury has appealed for 800 volunteers for the Anglican Mission field in the two years after the war. The announcement also calls attention to the fact that the C. M. S. has appealed for 650 workers over a period of five years.

In England this matter of work overseas is being given such prominence that it is

(Continued on page 17)

THE ORDER FOR A MEMORIAL OF ONE WHO HAS DIED IN THE SERVICE OF OUR COUNTRY

Compiled by John W. Suter

*Custodian of the Book of Common Prayer of
the Protestant Episcopal Church of the
United States*

Hymn: The Son of God.

The Sentences. Prayer Book, page 324;
also:

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

THEREFORE are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Psalms: 46, 23 and 121.

The Lesson: Romans VIII, 14.

Here an Address may be made.

Hymn: Jerusalem the Golden.

Then the Creed may be said.

Then, the People still standing, the Minister shall say,

Jesus said, Father, into thy hands I commend my spirit.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Unto Almighty God we commend the soul of

.....
in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; who said, Because I live, ye shall live also.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

THE PRAYERS:

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect

service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light, and joy in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

HAVE compassion, O most merciful Lord, on all who are mourning for those dear to them. Be thou their Comforter and Friend, and bring them to a fuller knowledge of thy love; assuage the anguish of their bereavement, and leave only the cherished memory of the loved and lost, and a solemn pride to have laid so costly a sacrifice upon the altar of freedom; through Jesus Christ our Lord. Amen.

LORD, we pray thee that thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve thee with the clearer vision and the greater joy; through Jesus Christ our Saviour. Amen.

O GOD, who holdest all souls in life; Cleanse our sorrow by thy gift of faith, and confirm in our hearts the knowledge of him who is the Resurrection and the Life, thy Son, Jesus Christ our Lord. Amen.

O THOU who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil, For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Here may be sung a Hymn or Anthem; or else, all kneeling, a Prayer Hymn.

Then the Minister may add one or more of the Prayers following.

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. Amen.

O DIVINE Creator, take into thy holy purpose all worthy sacrifices and heroic offerings which our men make in defense of the weak and the oppressed, and of thy wisdom use them for the redemption of the world in union with the self-giving of thy Son, Christ our Saviour. Amen.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

WE THANK thee, O God, for all the goodness and courage which have passed from the life of this thy servant into the lives of others, leaving the world richer for his presence; for a life's task faithfully and honourably discharged; for trials met without surrender, and weakness endured without defeat. Glory be to thee, O Lord Most High. Amen.

O LORD God of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers, sailors and airmen of our country. Support them in the day of battle, and in all times keep them safe from evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. Amen.

ALMIGHTY God, supreme Governor of all men: Incline thine ear, we beseech thee, to the prayer of nations, and so overrule the imperfect counsel of men, and set straight the things they cannot govern, that we may walk in the paths of obedience to places of vision, and to thoughts that purge and make us wise; through Jesus Christ our Lord. Amen.

O GOD, by whose quickening grace we are made fellow-citizens of the household of faith: Grant that the good endeavors of thy people in all nations, fitly framed together, may grow unto a holy temple of righteousness and truth; through him who is our peace, thy Son Jesus Christ our Lord. Amen.

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.

BLESS, O God, all who have left their homes to fight for the world's freedom, and those who risk their lives to serve them. Give them wisdom, courage, and fidelity to the highest. Let no ordeal separate them from the love of Christ. Sanctify the strong, uphold the weak, stretch forth thy gracious hand to the dying, in mercy receive the dead. And hasten the coming of godly peace, through the power of the Holy Spirit who cometh from thee O Father, and thee O Christ, world without end. Amen.

THE God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

Hymn: Glorious Things of Thee Are Spoken.

"KILLED IN ACTION"

Although he now may lie alone
On some dark foreign shore,
And I shall never hear his laugh,
Or see his face once more.
I bow my head in humble peace,
His battle's o'er and won;
Make me to bear this bitter cross,
Worthy of my son.
He suffered pain, he suffered want,
Our Master suffered too,
And now he's joined the heavenly throng,
His earthly toils are through.
I know he met each crucial test
Each brutal loss and pain
With courage fine, but now he's home
Eternal rest to gain.

—Emma Martin Fischer, in the
Ansgar Lutheran.

St. Paul had three wishes, and they were all about Christ; that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.

—P. Henry.

Happy are all free peoples too strong to be dispossessed,
But blessed are those among nations who dare to be strong for the rest.

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look.

Have You Missionary Study Groups

in Your Parish

for

MEN - WOMEN
YOUNG PEOPLE



THIS YEAR'S M. S. C. C. TOPIC, AND BOOKS, ARE TIMELY, RELATED BOTH IN FACTS AND AREAS TO PRESENT DAY AFFAIRS IN THE PACIFIC.

THE TOPIC—SOUTHEAST ASIA AND THE SOUTHWEST PACIFIC.

THE BOOKS—WEST OF THE DATE LINE by Constance Hallock.

FUZZY WUZZY ANGELS OF PAPUA, by John D. Bodger.

Write for information to the Field Secretary, M. S. C. C., Church House, 604 Jarvis St., Toronto 5, Ont.

OCTOBER



1. SEVENTEENTH SUNDAY AFTER TRINITY.

Remigius, Bishop of Rheims, circ. 532.

8. EIGHTEENTH SUNDAY AFTER TRINITY.

- 9. Denys, Bishop and Martyr.
- 10. Paulinus, Archbishop of York, 644.
- 13. King Edward, Confessor, 1066.
- 15. NINETEENTH SUNDAY AFTER TRINITY.
Children's Day and Youth Sunday.
- 17. Ethelreda, Virgin and Abbess, 679.
- 18. Saint Luke, Evangelist.
- 22. TWENTIETH SUNDAY AFTER TRINITY.
- 28. Saint Simon and Saint Jude, Apostles and Martyrs.
- 29. TWENTY-FIRST SUNDAY AFTER TRINITY.

A HINDU'S PRAYER FOR HIS COUNTRY

(Rabindranath Tagore, the Hindu poet, wrote this long before the present trouble arose:)

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.

—Melancthon.

All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

—Selected.

A NEW CREATION

Already plans are being made for the creation of a new order in which the whole world will be united in a brotherhood of nations living together in peace and friendship. But if this ideal is to be attained something more will be necessary than mere statesmanship, however wise and sincere that may be. For we must remember that this is God's world which He created for a certain definite purpose, and also placed man in it to help in working out that same divine purpose. What is more, He sent His Son into the world to reveal to mankind what His divine purpose is, both by His teaching and His life and death for the salvation of mankind. Moreover, He founded a Church to carry on His work after He was gone, under His guidance and with the help of His power working with and through her members. It is, therefore, clear that the power and presence of Christ are essential to the creation of the world order which will conform to the purpose of God in creating man and this world in which he lives.

Now, St. Paul, in his Epistle to the Ephesians, throws light upon what Christ's Church was created by Him to do, as may be seen from the following:—"He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This, then, should be the end towards which the Church of God is ever striving, namely to manifest Christ to the world by reproducing His Image in the lives and characters of all those who profess to be His followers.

(*Frederick W. Neve, in the Southern Churchman.*)

I have read in Plato and in Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me and I will give you rest."

—St. Augustine.

"We lose religion if we do not use it, just as we lose friendships when our interests and those of our friends no longer cross and recross each other. I know of no way in which faith may be kept in storage."

—Selected.

There is a law of life. It was written in fragments in the human heart. It was set down in old times, as Peter puts it in the epistle, not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. Then it was incarnate in a Life.

—Paul Sherer.

THE CHILDREN'S PAGE



A Happy Thanksgiving Day

Frances Martha Hubbert

Bobby and Betty were paying a farewell visit to all the dear places around their summer home. They were so glad there was such glorious weather for this Thanksgiving week end. Every minute could be spent out of doors.

"Oh, Bobby, just look down the pathway!" Betty exclaimed, "it looks like the arches in church with coloured lights from the windows shining on them."

"And there is a crimson carpet like the one in church, too," added Bobby, pointing to the coloured maple leaves which had fallen to the ground.

After a while Betty and Bobby clambered to the top of a favourite rock. A bluejay called, and then, oh, how happy Betty and Bobby were, three more came and perched on a tree near them.

One cocked his head sideways and looked at the tree, and then called, as much as to say, "I know," and away he flew. Soon he came

back with an acorn in his bill, and dropped it in a hole in the tree. Then they all called and flew away and came back with acorns.

"They sound as if they were saying, 'So happy!'" said Bobby.

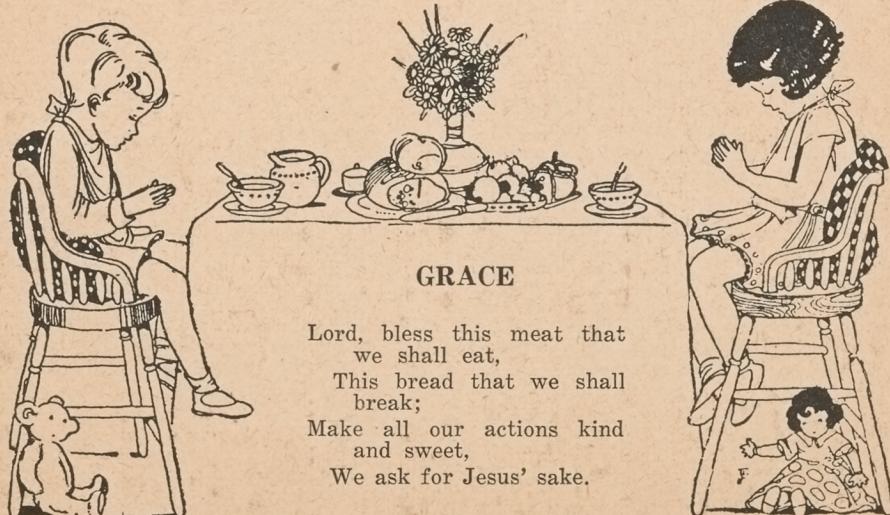
"Yes," said Betty, "and sometimes they call, 'Thank you! Thank you!'"

Further down the pathway a squirrel whisked in front of them with a butternut in his mouth. At first he scolded for being disturbed, but soon he was so busy and happy he forgot all about Bobby and Betty.

Two other squirrels joined him and they sat up on a bough, and ate butternuts, and chattered together.

"What a lovely Thanksgiving dinner they are having!" whispered Betty. "Did you see them put their paws up and sit quiet for a minute, as if they were saying grace?"

"Yes," said Bobby, "everything seems to be saying, 'Thank you,' to-day."



GRACE

Lord, bless this meat that
we shall eat,
This bread that we shall
break;
Make all our actions kind
and sweet,
We ask for Jesus' sake.

At last Bobby and Betty trudged back to the cottage carrying branches with leaves of red and gold and bright mountain ash berries.

When they sat down to their supper at home, that evening, they bowed their heads and remembered all the lovely things they had seen that day. After repeating their usual Grace they added, "We thank Thee, dear heavenly Father, for making such a beautiful world".



Conference

"On to Smiths Falls for the Thirteenth Annual Ontario Provincial Conference of the A.Y.P.A., October 19 to 22, 1944. For further information contact the convener, Jim Worfolk, 363 Ellis Park Rd., Toronto 3."

THE LAY READER

This new pamphlet will be of great help to all lay readers and those who are interested in enlisting or organizing lay readers associations. It was prepared by the Reverend J. H. Allen and compared with all existing literature on the subject. Suggestions were received from every part of Canada so that its suggestions ought to be profitable to its readers. It contains also a suggested constitution, a form of Licence and a list of books. The "Form of admitting Lay Readers to their office" has been authorized by the House of Bishops 10c; \$1.00 a doz.

OUR CHILDREN

*"Reach down your hand!
The little one who trudges by our side
Is striving hard to match your grown-up stride.
But, oh! his feet are very tiny yet,
His arm so short—I pray you don't forget—
Reach down your hand!"*

*"Keep soft your voice!
For it was such a little while ago
This small one left the place where tones are
low;
His voice still holds the cadence of that land
Where no one ever gave a stern command—
Keep soft your voice!"*

*"Keep up your heart!
The little child you struggle so to teach
Has resource far above the human reach;
Lift up your heart!"*

—Exchange.

GOD'S PROMISE

The nicest time of all the day
Is when the sunlight fades away
And lying in my cosy bed
I see the bright stars overhead,
I think God kindly puts them there
To promise me His watchful care
And so I sleep assured that He
Will still protect and care for me.

Ruth Stirling Bauer.

THE LAMPLIGHTER

Lamplighter of the years am I,
Unseen, and yet heart felt;
And all untiring down the streets
Of men my feet have stealt.

So have the shadows men called fears,
The aching shames, the furtive tears,
The swollen mountain, gaping pit—
All vanished, when the lamps were lit.

I am the lamplighter of the years:
I am the Peace of God.

Owen G. Barrow,

Sometimes we find ourselves faced with circumstances that are unpleasant, difficult, and painful. A problem is never solved by running away from it, or giving in to temptation because of it. Fear unarms us. The Christian way is to deal with the facts courageously and to live with them.—Selected.

Think of
Stepping on the shore
And finding it Paradise!
Of taking hold of a hand
And finding it God's hand!
Of breathing a new air
And finding it celestial air!
Of feeling invigorated
And finding it immortality!
Of passing of storm and
Tempest to an unknown calm.
Of waking and finding it
HOME!

Source unknown.

David Livingstone tells of his being threatened by savages. He goes on: "But I read that Jesus came and said 'All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world.' It is the word of a Gentleman of the most sacred and strictest honour, and there's an end on't.

The Archbishop and the New Orthodoxy

By Owen G. Barrow

There are many clergy and laymen who are looking to the Archbishop of Canterbury to effect a permanent union of the Orthodox and Liberal streams of theological thought.

Strictly speaking, of course, this is an impossibility even for so eminent a theologian as Dr. Temple. It would be more correct to say that he and other leaders are attempting a restatement of the Christian position in which the contributions of both the old-fashioned orthodoxy and the somewhat adolescent liberalism of the past fifty years will form the basis.

In a recent article, "Christians in the Secular World", Dr. Temple is the spokesman for the New Orthodoxy. In this essay the Primate has gone far to set out the important differences which exist between the social imperative of Liberalism, and the individualistic evangelistic fervour of the old Orthodoxy.

His Grace makes three points:

(1) Orthodoxy quarrels with Liberalism over the question whether the Christian revelation should be presented as a system of ethics, finding its expression in the example of Jesus Christ, or whether it should be treated as a transcendental religious belief. That is, is the revelation of God in Christ merely a "how-to-behave" blueprint, or a spiritual blessing transcending the necessarily limited arena of man's moral freedom?

The Archbishop contends that the Christian revelation consists not only in the Person of Jesus Christ—as the super-ethical man, the mirror of the perfection to which men are called—it is more. It is Jesus Christ AND His Church. It is God AND the faith of men. The Christian is not only required to believe in a Person; he is expected to translate that belief into a life so different from the life he lived before that he will be "a new man in Christ." This is the living faith.

(2) The new Orthodoxy is striving to base every expression of man's life, social, intellectual, cultural, on the Christian revelation. It is insisting that the Christian revelation alone can adequately express the reasons behind realities. That is, it is placing the Christian revelation at the core of experience.

As has just been suggested, the primary effect of this is to provide a better understanding of the great ultimates in life. The secondary and subordinate effect is to relate to an inferior position every other method of reading the riddle of reality.

Thus the Christian revelation becomes relevant not only in the sphere of moral endeavour, but in the universal and limitless

area of all those realities wherein the ethical arena is but one part. It reveals, not only what man ought to do in the world, but also it reveals the secret parts of those experiences of earthly life in which the imperative ought must operate.

(3) The Archbishop emphasizes that for the orthodox Christian the full revelation of God has already been made. The Christian takes his stand on a moment of history now past. Up to an historical moment two thousand years ago God's revelation was progressive. But for the past twenty centuries there has been no further vision.

Liberal Theology breaks away. Happily leaning on what has been called "the scientific conception of lineal progress" Liberalism contends that the extraordinary and awe-inspiring successes of scientific research are sufficient evidence that we may expect through science further revelations of God. To put it in other words; the enormous triumphs of science justify Liberalism in supporting any claim made by science to be the instrument by which the realities can be known.

What Liberalism has done is to view History as a line. Orthodoxy rubs out the line and inscribes a circle. Liberalism is lineal; Orthodoxy is areal. In this area, in its very centre, Orthodoxy sets Jesus Christ. Saint Paul's great phrase comes to mind as perfectly representing this concept of Christ as the centre of History, "God was in Christ reconciling the world unto himself."

We look back to Christ for the revelation of Life's meaning. In Him—but not solely in Him—we discover the realities. To the historical Person is added the faith once for all delivered to the saints, and now at work in time.

This new Orthodoxy preserves all the social concern of Liberalism, but traces the fount head of this interest to a deeper spring than Liberalism has perceived. As the Archbishop says:

"In the tasks of society Christians can and must co-operate with all those, Christians or non-Christians, who are pursuing aims that are in accord with the divinely intended purpose of man's temporal life. But Christians are constrained to believe that in the power of the gospel of redemption and in the fellowship of the church lies the chief hope of the restoration of the temporal order to health and sanity. It may be that the greatness of the challenge will bring home to Christians how impotent they are in themselves, and so lead to that renewal which will consist in rediscovery of the sufficiency of God and manifestation of his power."

One Hundred Years Ago

St. Peter's, Quebec. The new chapel in St. Roch's suburbs was consecrated 20th October, 1844 by the Bishop of Montreal, Rev. W. Chaderton being minister of the chapel, and the chapel wardens being S. Yarwood and Wm. Brown. Preacher, Rev. G. Mackie.

(The Church.)

McGill College. The Bishop of Montreal to Sir C. T. Metcalfe, Gov.-Gen., Quebec, 1st October, 1844.

I submitted for the consideration of your excellency the inexpediency of my retaining the office of principal of the Royal Institution for the Advancement of Learning and the seat which I was empowered, by Act of the last session of Provincial Parliament, to take among the Governors of McGill College. . . . I am content to fill my part as Head of the Board. . . . If it should appear that the Board is to continue. . . . I shall feel it necessary to resign. (P.A.C., series S).

Lennoxville College. The Bishop of Montreal to S.P.G., 12th October, 1844.

A property at Lennoxville has been acquired for the college upon very advantageous terms (through the bounty of the Rev. L. Doolittle), which has a good house upon it. The institution may be opened in that building next spring. . . . It has pleased God to put it into the heart of a friend of mine in England to entertain beneficial intentions towards the diocese which I believe will be made available for this institution. (S.P.G. Letters.).

(The College was opened in the building now occupied by St. Anthony's R.C. church, the former College Hotel, in Sept., 1845).

S.P.G. Correspondence. Bishop of Montreal to the Rev. Ernest Hawkins, Secretary S.P.G., Quebec, 12th October, 1844. With reference to erection of Valcartier (near Quebec) parsonage, for which Rev. Mr. Parkin has been making a collection, the society made a grant of £50. Since Rev. Mr. White took charge of Chamby, the parishioners have put matters in trim for the erection of a parsonage which Rev. Mr. Braithwaite is to take over. Mr. White collected £40 from our citizens in Quebec for this object. The Vestry have applied to me to solicit and from the two great church societies at home for this object. The Rev. W. B. Bond of La Chine. . . . now applies for £100 a year as resident missionary. He was licensed to this mission 8th July, 1842, when it was first made a station for a resident missionary. It had been previously served by the Rev. D. Robertson, resident in Montreal, with the stipend of £50 a year. The congregation of La Chine engaged to give Mr. Bond £50 a year but out of this he hires a horse, he is obliged to keep a horse, he has two full services on Sunday and one a few miles distant, he is very dutiful and very useful. Galleries have been

added to the church since he has held the charge. He is a family man. (S.P.G. Letters.).

St. James, Kingston, C.W. The foundation stone was laid 28th September, 1844, by Bishop of Toronto. Divine services were performed in the Parliament Building at 2 p.m. and the procession moved to the site on lot 24, the gift of Hon. John Macaulay. ("The Church").

Scarborough, C.W. The Rev. W. S. Darling was commended, and his request to the Civil Secretary recommended, by the Bishop who spoke of him as a young man, pious, zealous and having exerted himself with great energy and success in his new parish. (October, 1844.).

Toronto Census, 1844. Church of England, 8,000. Church of Rome 3,700. Church of Scotland 1,900. Methodist 2,200. ("The Church").

Clergy Reserves. Bishop of Toronto to the S.P.G., 9th October, 1844. He comments on the suggestion that the Clergy Reserves funds of the two Canadas be put into one fund and takes great exception to the proposal, protesting the management of the fund. . . . He also objects to Lord Mountcashel's claim to the patronage of Amherst Island to which Rev. John Rothwell of Brock District, Oxford Township, is to be removed. (Strachan Papers.).

WHAT THE BISHOP OF TORONTO SAID

"His Lordship called the heads of families together after the Confirmation, and told them it was their duty and their highest Interest to shew respect to Mr. Gibson, as the spiritual guide sent by God for their eternal welfare, and that they should evidence their Gratitude by kind attention to his comfort, lest God in His Almighty anger should remove him to some other destitute Settlement, where a more proper sense of the Divine Blessing would lead the people properly to estimate Mr. Gibson's merits."

The above is taken from the History of the Parish of Georgina. It has reference to the conditions existing in that parish shortly after the first bishop was appointed.

ZANZIBAR

Eighty years ago the then Sultan of Zanzibar gave five young slaves to the Universities Mission in Central Africa—which had just arrived in Zanzibar, and they became the mission's first converts. In February the sole survivor of the five, the Revd. John Swedi, was among the huge congregation in Zanzibar Cathedral, built on the site of the market in which Fr. Swedi was once sold for two chickens, watching the enthronement of the new Bishop of Zanzibar.—(The Barbados Diocesan Gazette).

Home Horizons

By
Charity Mauger

A complete change of scene even though not far distant, a completely different setting for the summer months has proved interesting and probably helpful, physically and mentally.

The war years have brought more money to many who could not afford a real holiday during the depression years. Now a week's holiday with pay, sometimes two, comes as a great alleviation to jangled nerves. The first week is nearly always a complete rest period, in the sun soaking in the best medicine in the world, if it is taken gradually at first, and followed up in a common sense fashion. And the lake water is refreshing for it is a very big lake which blows up white caps and a grand swell, and lacks only the briny air and the tide to make it a real sea. And its changing greens and blues, and its sunsets, are seldom overlooked or neglected by its summer population.

Table companions offered opportunity, for few fail to respond to a leading enquiry about work or political faith, if at all alert. A man who had been a delegate to the International Labour Congress of last summer in Philadelphia, and who had lived his early life in England, and won his spurs in the last war, expressed the conviction that ninety-five per cent. of the world can be bought for a price. Yet, clear-eyed and quite as a matter of course he related one suggestion of bribe made to himself, and his contemptuous refusal, and defiant assertion that he would win for himself what he might have had for a price. One wondered why he thought so few fellow-men as strong-souled as himself.

A woman war worker, who had thrown up a job in which she had reached the top, after twenty years' effort, was so enthusiastic over the possibilities for a peacetime world of the wartime secrets of her plant that even the fatigue of abnormally long hours, and absorbing work would vanish temporarily. There was a nurse with a bad heart, resting to repair her frailness sufficiently to take on another case; the ever-juvenile little person with the persistent giggle and the fluffy curls; the languid

lady, with the quick mind, who knows everything about everybody; the devoted daughter who had brought an invalid parent with her; and best of all the simple couples, with little to say, although capable of the expression of sound and excellent opinions, content to wander about by themselves or to sit and let nature smooth out some of the tenseness of overwork and underliving. A neighbour of ninety-seven, seen atop a ladder superintending the removal of a broken section of a fine old elm tree, certainly held aloft an ideal of age that might inspire the youngest of the holiday seekers. His spare body was erect, and, on closer meeting, his eyes of periwinkle blue were curiously alive, still storing up pictures to add to the long vista that covered almost a century of our Canadian history.

* * *

THE FUTURE IN DOMESTICITY

If women are thinking at all they must be pondering on the future of the home, especially the domestic side of home life, and more especially, perhaps most especially, the future of the home kitchen. If ever skilled domestic service was appreciated it should be after these years of pinchhitting on the part of the mistress of the household as cook, nursery maid and general factotum. But the experience should have taught a new approach to the business of well-oiled household machinery, for we will never drop back into the old relations which in the majority of instances existed between mistress and maid. The more quickly that fact is realized and the basis for a better relationship established the sooner will something of the old delightful atmosphere of a home where there is simple comfort, leisure and hospitality be restored.

A wise woman used to say that the secret of a happy home was two words "good servants." Some people, probably many now, object to that word servant, although there are quite a number who have come of a long line of well-trained servants who understand the true meaning of the word and are proud of it and their calling. Probably, however, it will be necessary to rename the occu-



pation; that part is unimportant. The vital task is to bring the occupation itself into good repute and under labour regulations. It is a difficult problem and one which has worried women leaders for many years; but the situation brought about by the war must have shown that far more drastic concessions than were ever dreamed of in the past must be given. It should also, on the other hand, have shown former domestic workers, now in wartime industrial or other jobs, that there is much to be said for a good position in a home where conditions are what they should be. One war worker said recently, "I know I would be in domestic service now if it weren't for the children. Sixty dollars a month and your keep is the best job I know of." There must be many sensible women with the same opinion.

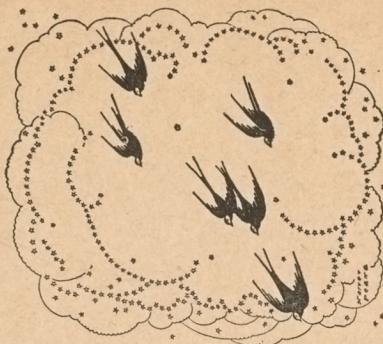
In an address on the future of the land in England—which would apply pretty generally to all Canada—the speaker quoted Lenin who had hoped to make every kitchen-maid in Russia feel she had a part in its government. He also quoted Julian Huxley, "We do not live in a world that has begun to go downhill, but in a world in which it takes all the misguided political ingenuity of foolish and bad men to prevent our going upward."

When we in Canada begin to realize that misguided political ingenuity thrives on apathy and ignorance on the part of the citizens as a whole, we will have gone some distance towards a better state of society.

* * *

INDIVIDUALITY

To one fairly ignorant of present modes in fashion there seems to be not only a fairly uniform style, especially in hair dressing, but a very uniform idea that every person, irrespective of physical differences should conform to the one style. It seems a very erroneous idea, as a mirror should soon point out, or would if it were not for that slavish devotion to uniformity. How can a long face and a broad face and a slight body and a dumpy body all respond to the same treatment! It seems absurd and it also seems a great mistake to try to remove from a person any marks of individualism which she wears with grace. A well-dressed person wears what suits her type, and wears it well. It is a mistake for friends with the best intentions in the world to attempt gentle criticism of the lack of "style" in hairdress or hat or dress of such a person. She would only become self-conscious, and never be able to attain that desired state of utter lack of individuality.



COUNTRY KINDNESS

We had a near-drowning in our lake the other day, and once again we saw the simple spontaneous attitude of our villagers. Someone had a doctor on the spot within a few minutes. The Hydro truck appeared as though by magic and for two and a half hours kept up their artificial respiration until the life was saved. Blankets, a hot water bottle, a cot, were all forthcoming to augment the skimpy furnishings of a summer cottage. During the night a Hydro official returned with an electric pad, to assist in the fight against pneumonia. Kindly enquiries the following day were constant. It all seemed very wonderful to the city dwellers who were the ones in trouble.

* * *

IS IT GREED?

We have been having a convincing example of the effect of even an approach to prohibition of anything we wish to eat or drink. Prohibition after the last war brought beastly subterfuge; this time the fact that there doesn't seem to be enough to go around has brought an increase in the demand beyond all precedent. Ice cream, sweets and soft drinks were never in such universal demand as during the present curtailment. When the replenishing truck is seen arriving at the shop or booth the exciting fact spreads like wildfire and in no time the stock has been cleared out. What we have is so much more than the overseas populations have had for years, that their state is worth considering.

* * *

For those who read Agatha Christie with eagerness there is a new one ready for them. It is "Remembered Death" and poisoning—in champagne at two successive dinner parties with the same guests, except of course the first victim—is the chosen medium. She hasn't risen to the height of the ten deaths on the island, inhabited by ten people, since that book, in my opinion, but she can keep a secret well, at least for the untrained mind.

Our much over-worked doctor with both a summer and country practise doesn't believe in "escape" reading, even when he is dead tired and in bed. On his bedside table, when he was talking, were, he said, Scholom Ashe's *The Apostle*, and Somerset Maugham's book on *Peter*. Anyone must admit that the English of both men is exceptional, but when one wishes to vanish without effort into a realm of make-believe, then the light and simple story, provided it does not offend one's ear or one's sense of fitness, certainly has a place. Elizabeth Goudge is a wonderful example of this type of writer. She transports one to Oxford or to some other part of England in the time of Henry VIII or Elizabeth,

and gets sufficient historical data to satisfy the average reader.

A summer serial which is not at all escape reading, "After April", has a very unusual plot, and is heart warming with its picture of one of England's old families, with the huge old house turned into apartments for all sorts, and sundry evacuees and refugees, while the members of the family eat, live, and sleep in one big room, and various curtained off alcoves here and there about the corridors. The author, Frederick Faust, a correspondent, was killed on duty before his story was published.

A sentence in "Barometer Rising" that promising first novel by Hugh MacLennan, concerning eight days in Halifax in December, 1917, the time of the great explosion, seems appropriate at any period of our history. A Nova Scotia medical officer, wounded and discharged, was watching the Olympic, a well known troop ship during the last war, leaving dock to the farewell lament of the pipe band playing *Lochaber No More*. So had his ancestors been piped away from Scotland towards this new world. Naturally it played on his emotions. "Yet in spite of all this, nothing could alter his intuitive belief that the best in England was the finest the world had yet seen, and that a world without England would be intolerable." Emphasis to this assertion was undoubtedly given in 1940.

COMMENTS

(Continued from page 6)

looked upon as news by a prominent secular paper. What about Canada?

THE DEATH OF DR. G. B. ARCHER

The brutal murder of Dr. Archer, Superintendent of a leper colony in India, brings to memory the fact that he was one of the band of men who volunteered for work overseas in the days when S. H. Blake, N. W. Hoyles, Tom Mortimer and other like minded laymen gave the lead in that field of missionary activity. In those days Wycliffe College had a notable record of Missionary achievement.

MISSIONARY WORK IN CHINA

The report of the Fourth Annual Inter-Church Conference on Missionary Education expresses the opinion that:

"China today is a strategic point for Christian missions. If the Christian Church could catch the vision, Christ for China and China for Christ, it would mean the greatest blessing to the greatest single mass of people in the world. It would mean they would be enlisted on the side of the Christian forces making for the improvement of the world, instead of drifting away into secular forces

which are causing so much disturbance.

"Christianity has made a greater impression on China at the present time than at any other time in history because of the work of so many Christian relief agencies. Christianity is becoming more widely and deeply appreciated by the Chinese people. In the four Communist provinces Christian workers are now welcomed."

Now is the time for the Canadian Church to strengthen its work in China by preparing men for that field of work immediately it is possible to send men into that country.

PUPILS' EXAMINATION—1944

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the Examinations conducted for Sunday School pupils.

These awards are given to the pupils taking the highest standing in the examinations based on the Courses of study prescribed by our Church.

The successful candidates for 1944 are as follows:

Regular Courses

Junior Uniform: John Richard Weal, St. Paul's, Dunnville, Ont. (Diocese of Niagara).

Junior Graded: Nancy Curtis, St. John's, Havelock, Ont. (Diocese of Toronto); Theresa Oswin, St. Wilfrid's, Beulah, (Diocese of Brandon).

Sr. Graded and Uniform: F. Fred. Heathcote, St. Luke's, Burlington, (Diocese of Niagara).

Advanced Uniform: Doris Agnes, St. Andrew's, New Carlisle, (Diocese of Quebec).

Junior Bible Class: Peter B. Smith, St. John's, Ottawa, (Diocese of Ottawa).

Sunday School By Post

Junior: Bertha Doering, St. George's, Alice, (Diocese of Ottawa).

Senior: Shirley Doering, St. George's, Alice, (Diocese of Ottawa).

Advanced: Margaret White, Wawota, (Diocese of Qu'Appelle).

Junior Bible Class: Jeanette Heffren, St. Mary's, Edgerton, (Diocese of Edmonton).

Special Courses

Junior Graded Course No. 8: Margaret A. Burrows, St. John the Evangelist, Hamilton, (Diocese of Niagara).

Senior Graded Course No. 9: Russell Wilcox, St. Mary's, Regina, (Diocese of Qu'Appelle).

Senior Graded Course No. 11: Jane Graham, St. John's Ottawa, (Diocese of Ottawa).

WHAT MEAN YE?

THE COMMUNION SERVICE EXPLAINED

by

The Rev. Roland F. Palmer
S.S.J.E., D.D.

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ST. FAITH'S, EDMONTON**Rev. M. L. Watts**

It may be unusual to speak of a burial service as inspiring, but we were inspired on Wednesday, Sept. 20th, at the funeral of Mrs. Clough. The Rev. W. M. Nainby assisted the rector. The church was crowded. Following the opening sentences we sang the uplifting hymn, "For all the saints," and the Twenty-third Psalm. The service in the church closed with the hymn, "O Master, let me walk with Thee." Sadness there was, as there must always be, but it was overwhelmed with the note of triumph. We were all aware that to one faithful warrior had come her rest.

During the seventeen years that Canon Clough was rector of St. Faith's, from 1923 to 1940, Mrs. Clough gave herself unsparingly in the service of the Master. She thought of others first, and of herself last, and now the trumpets have sounded for her on the other side.

We express our sincere sympathy to Canon Clough and Betty, and to Arthur, who is with the armed forces in Italy.

The Pall bearer were Mr. J. Carter and Mr. Clive Thompson (honorary); Messrs. L. Bromham, T. Cole, B. H. Cooper, H. T. S. Parlee, A. Potter, and E. Shaw.

Sunday School

The Sunday School was re-opened on the first Sunday in September and we are now well started on a new season's work. Mr. J. E. Smith is the acting superintendent in the absence of Mr. Currey. We are glad to report that Mr. Currey is making good progress, and we hope he will soon be with us again.

The flower service on Sept. 10th was as attractive as the flowers the children brought. One of the things a flower service teaches us is to associate beauty with God, and we need beauty in a war-scarred world.

W.A.

The tea held at the home of Mrs. W. G. White on Tuesday, Sept. 19th, was a happy and profitable affair. We are grateful to Mrs. White for her work. Mrs. Currey welcomed the guests, and at the tea table were Mrs. L. Roberts, Mrs. D. R. W. Mason, and Mrs. L. M. Watts. Thanks to all who helped.

The next event is the Harvest Supper on Oct. 3rd.

New Rectory

The new rectory is nearing completion. One by one the different parts of the work are being finished. Mr. Parlee has been untiring in his efforts to get the house ready for occupation. We are grateful to him for his work. The men of the Vestry undertook to put in the basement floor and to do the painting. The first of these was accomplished by working parties on two Saturday afternoons, and the other job has been started.

Subscriptions are still coming in to the basic fund, and the Dime-a-Week membership is now about one hundred and twenty. This is a clear indication of how much the people of St. Faith's appreciate having a rectory of their own.

ST. STEPHEN'S**Canon J. C. Matthews**

Sunday Services:

Holy Communion, 8 a.m.

Sung Eucharist and sermon, 11 a.m.

Evensong and sermon, 7:30 p.m.

Holy Communion on Monday, Wednesday, Thursday and Saturday, 8 a.m.

Our Lay Delegates for the Synod are Messrs. H. Allen, G. G. L. Moore and H. L. Weir. The Substitutes are Mr. W. Green and Mr. Swallow.

We have been unfortunate lately in losing a number of our people who have gone away from Edmonton. The Countess, who has been a great worker for the Sunday School, Mrs. Fishbourne, who had charge of the Primary Department, Mrs. Ralph Watson, who was a teacher and very active in the Willing Workers, and Mavis Robinson, who has been one of our most faithful girls in Sunday School and Choir and St. Hilda's Guild. However, Mavis has only gone for six months.

Mr. and Mrs. Fyfe and Mr. and Mrs. Sharpe have gone to Vancouver to live. Mrs. Fyfe has been a great help in the choir and Mrs. Sharpe a most splendid worker in the Willing Workers.

This is quite a lot to lose all at once and we shall miss them very much. Two of our servers have been away during the holidays, Terry Allen in the West and Bruce Green in the East.

It is very nice to have Harold Gregory back again from Overseas, though he did not seem at all pleased to be out of it and I think would take the first aeroplane back to England if he had half a chance.

Mr. H. Dodd took charge of the organ in August while Mr. Young was on vacation for which we all owe him very many thanks.

I hope the Rev. W. de V. Hunt enjoyed taking the services at St. Stephen's as much I did at Edson. I had one trip to Hattonford where I met a number of old friends. It seemed quite like old times to drive twelve miles in a democrat and go to church in a wagon.

At St. Michael's we are having to do something about the heating of the church. The old furnace in the basement has come to an end. The Ladies Circle are going to find the money for a new one.

ST. MATTHEW'S

We are pleased to report that the interior decoration of church and vestry was completed in time for the re-opening service of matins on the first Sunday in September. The text over the altar, "God is Love", was kindly painted by Mr. Arnold Halliwell, and written in Old English, in gold, red and blue on a white ground, and is certainly impressive. The ceiling has been repainted in light blue finished with stencil. All the woodwork has been varnished and the floor painted grey. The vestry has been re-papered and varnished, and we hope the whole effect will add to the dignity of the services and the comfort of the worshippers.

Our thanks are due to the W. A. financially. To Messrs. Dodd, Whiting and Flowers for putting more paint on the floor than the ceiling. To Mesdames Dykes, Allen, Thompson, etc., for cleaning up the chairs and fixing things after the battle was over.

We are pleased to report that Miss Beryl Barns, who was obliged to relinquish the post of musical director owing to ill-health, has now recovered and again taken up that very neces-

CHURCH MESSENGER

sary work. A regular choir rehearsal is in progress, and a decided improvement is noticeable.

BAPTISMS

Diana Ellen Jefferies, at St. Stephen's on Aug. 6th.

James Gordon Beaton, at St. Michael's on Aug. 20th.

Doris Helen Phillips, at St. Michael's, on Sept. 15th.

Brian Henry Cundict, at St. Michael's on Sept. 15th.

RIFE

W.A.

At the meeting of the W. A., the following officers were elected:

President, Mrs. T. W. Charlton.

Vice-President, Mrs. E. Ross (re-elected).

Secretary, Olive Charlton (re-elected).

Treasurer, Mrs. Destrube.

Dorcas Secretary, Mrs. Chester (re-elected).

U.T.O. Secretary, Mrs. E. Ross (re-elected).

E.C.D. Secretary, Mrs. Hillman (re-elected).

Rural Deanery of Pembina

ST. CATHARINE'S CHURCH, EDSON

Rev. W. de V. Hunt

As there has been no report from this parish during the summer months, no mention was made of the Memorial Service for Mrs. W. Thorpe on June 17th, the day that Canon J. C. Matthews conducted her funeral in Edmonton. Mrs. Thorpe was a loved and valued member of our W.A. for a great many years, and her presence will always be felt among us.

Canon J. C. Matthews was in charge here during the month of August while our Rector was at St. Stephen's, Edmonton. His ministrations are always enjoyed by town and country people alike, this link with his old parish being a very happy arrangement. On August 29th, Canon Matthews baptized Edwin Thomas Priest and Robert Douglas Hinchey, and on August 31st, Josephine Opal McCarty and Fay Marie McCarty.

Also on August 31st, Canon Matthews conducted the funeral of Mrs. Horace Wilson, for many years a member of this community. Mr. and Mrs. E. J. Wilson, of Calgary, accompanied Mr. and Mrs. J. K. Wilson at this service, which was attended by a number of relatives and friends of the family.

The W.A. held their first meeting of the season at the home of Mrs. Dobson, Mrs. Gregg being in the chair and Mrs. Armour taking Mrs. Whelpley's place as Secretary. We all regret the illness of our President, Mrs. Geo. Harrison, and hope that she may soon be restored to health. A farewell tea was held at the home of Mrs. Tucker for Mrs. Whelpley in July, and she was presented with a little gift from the members in appreciation of her long and very fine services as Secretary to the W.A. She will be very much missed.

The W.A. is arranging to have a sale of work on November 18th.

We were very proud to have an article on our own Missionary nurse, Miss W. Neville,

from the "Living Message" to read at this meeting.

The Rev. W. de V. Hunt baptised James William Gregg, son of Mr. and Mrs. R. Gregg, on Sept. 22nd.

ONOWAY PARISH CHURCH

Rev. F. A. Peake

The October issue of the "Parish Newsletter," just published, contains illustrations of the proposed vicarage. Plans have been adopted by the vestry and will shortly be submitted to the Synod Executive. The Thankoffering Fund now amounts to some 300 and a further appeal is being made in connection with the Harvest Festival. Contributions are invited from parishioners and friends, past and present, and may be sent to the Vicar.

The W.A. announce their annual Harvest Supper on October 9th, in the Community Hall. St. Peter's (Brookdale) W.A. are holding a supper at the school on Sept. 29th.

Meetings of our midweek organizations will be resumed this month.

The Vicar will be away on holiday during the latter part of October.

THE WABAMUN MISSION

Harvest Festival services were held at St. Aidan's, Rexboro and St. Matthew's, Duffield, on September 24th. Both churches had been decorated by the congregations concerned and the attendances were good.

The Harvest Festival service at Wabamun is to be held on October 9th, when we look forward to having the Lord Bishop as the preacher. A reception will be held after Evensong in the parish hall.

ST. MARY'S, JASPER

Rev. T. C. B. Boon

During September there has been a falling off in Church attendance, especially in the evening. We have been told that the weather has been unusual for Jasper, which is a possible explanation. It is curious that Church attendance is the only thing around town which ever seems to be affected by the weather; business otherwise appears to go on as usual. However, the flowers in Jasper this year have been unusually good and on the occasion of the Harvest Festival the Church was beautifully decorated



HARVEST THANKSGIVING
at St. Mary's, Jasper

CHURCH MESSENGER

with them. Through the kindness of an old friend of the Church, Mr. W. Jellis of Edson, part of the decoration was made with wheat and oats and this added a real touch of harvest. We wonder whether it was a philosophical reflection on the part of Mr. Edenborough to arrange the wheat around the Lectern and the oats around the Pulpit? The Harvest Services were well attended and the congregation joined heartily in every part of them. The Choir sang Stainer's "Ye shall dwell in the land" as an anthem, and the solo parts were taken by Mrs. P. Routledge, Mrs. J. H. Jackson and Mr. J. R. Heckley. It is always a wonder to us what Mr. Snape, our organist, can produce with a small choir.

The Services of Intercession each evening have been continued through the month. The attendance has been small but the continuity of prayer has been maintained.

The W.A. was to have met this month, but again the weather stepped in and a rather heavy thunderstorm caused such a small attendance that as a formal meeting it was abandoned; of course, it was those who live furthest from the Church who defied the weather and were present.

The congregation met in the Parish Hall on the evening of August 20th, to bid farewell and God-speed to Mrs. F. A. Jackman, who has now left to reside in Victoria, after thirty years of devoted interest in the Church and the work of the W.A. For many years she was the Little Helpers' Secretary and at one time President, she was also a Life Member. Mrs. C. Milner, representing the W.A., and Mrs. G. Pugh, representing the old-timers of the Church, spoke feelingly about Mrs. Jackman's departure, after which Mr. Coupland, on behalf of the congregation, presented her with an inscribed Silver Tea Tray, and spoke very appreciatively of Mrs. Jackman's long association with the Church and the value of her work on the Vestry. During the evening a programme of music was given under the direction of Mr. Heckley, and later refreshments were served by the ladies.

By the time this is in print the Sunday School, J.B.W.A., G.A., and other organizations will have again started. One of the detriments of the unnecessarily long school holidays, from which this Province is now suffering, is that in the country places at least it is impossible to get organizations to move until school opens and homes settle down to a regular routine.

We were glad to welcome back Fl./Lt. Lewis who has been overseas for two and a half years, but we shall miss Mrs. Lewis this winter, both in the Sunday School and as Leader of the G.A., where she has rendered invaluable service, as well as in other activities.

We shall also miss Mrs. Frank Bryant, who has been called away to Yellowknife, N.W.T., owing to the serious illness of her daughter, Mrs. Kathleen Hellenius.

Marriage

September 16th — Jeanne Speare to Ian MacRae.

Rural Deanery of Wainwright

ST. MARY'S, EDGERTON

With no resident incumbent in the Parish it seems hard to find sufficient material for this column each month. However, we should like to assure our out-of-town subscribers, and former parishioners, that we are still in existence, also, that all are endeavouring to keep things going under present rather unsatisfactory conditions.

Our former Rector, Captain A. A. Court, happened to be in town on a brief leave on Sunday, September 10th, so he kindly conducted the Services of Holy Communion and Baptism at this point, thus releasing the Rural Dean, who is especially busy just now. All concerned were very pleased to welcome Captain Court once again.

The Senior W.A. have resumed their regular monthly meetings, and are continuing to try and raise funds for the new Rectory, with their weekly lunch-stand. This practise has been carried on throughout the Summer months, with a few exceptions due to inclement weather, and will continue from now on in the Church basement.

Sunday School will have re-opened by the time this is in print, and preparations for the Annual Bazaar under the auspices of combined W.A.s are already under way.

Baptism—Marilyn Anne Sawyer.

ST. THOMAS, WAINWRIGHT

Rev. L. A. Bralant

With the holidays over we launch with new zeal into the work of the Church in this area and in its missionary enterprises elsewhere. New interest, new knowledge and more support must be forthcoming if the Gospel of Jesus Christ is to be sent to all mankind. The promise of a material victory is also a challenge to fresh endeavour, for the Church of God has the unique opportunity of leading the nations of the world into the ways of true peace which is only in Jesus Christ and His redemption.

To equip ourselves more adequately for the tasks suggested, we plan to devote more time to specific missionary study, particularly that suggested by the book, "West of the Date-line." There will be mid-week gatherings for prayer and Bible study and Christian fellowship. A greater seriousness must characterise our attitude and more time should be spent on essentials.

Work amongst children and young people is a problem; but it is one that could be solved by the members of any church if they became earnest about it. The difficulty of getting help for such work is accentuated by the fact that so many people are indifferent and think that they would not be suitable. We do well to remember that Christ's apostles were not college-trained men, but men who were chosen from the rough walks of life. They simply had love of the Master, devotion to His cause, and the vision of its possibilities. The Sunday School has been re-organized, and we welcome Betty

CHURCH MESSENGER

Schumacher to help with the music. The G.B.R.E. graded courses are being used this year.

Thanks are due to the men who helped to paint the Rectory during the absence of the rector and his family. It is certainly looking very smart in its dazzling white paint. We understand that more contributions to this Fund would be welcome.

Our very warm thanks are due also, to Major L. A. Morrant, senior chaplain at the Camp, for carrying on the services during the rector's absence. From many have come expressions of praise for Major Morrant's services. The "Day of Prayer" service on Sept. 3rd was well attended.

It is with feelings of regret that we have to say goodbye to one of our most faithful members at St. Thomas's. Mrs. Lasell, who is removing to the coast, has been an active member of the church for many years, a keen W.A. member, and a devoted and accomplished Sunday School teacher. We thank her for her work, and assure her of our prayers that she may be blessed in her new home. We also have to say good-bye to Miss Dorothy Paverley, who was J.W.A. leader last year.

At a meeting of the Vestry at Irma the proposal to build a porch on the front of the church was discussed. Whilst it was agreed that not much could be done in the way of building for a little while, it was decided to try and augment the existing building fund. Perhaps friends here would care to put a little aside each week for this purpose; it need not be much, but the fund will grow in this way and when materials are available the work can go ahead. It is a great thing to build on our own resources. We are going to miss Mr. and Mrs. Axel Peterson, who are moving to Seba. Both have been active workers and worshippers at St. Mary's.

With the coming of Harvest-time, our thoughts turn to the parables and statements of our Lord concerning it. The harvest of men's souls is ripe in many countries where material things have come to mean so little to those who have been bereft of them. We shall pray with greater fervour than ever this year that the Lord of the Harvest "will send forth labourers into His Harvest."

ST. PATRICK'S, HEATH Rev. L. A. Bralant

On August 9th, a Memorial Service was conducted for Thomas Henry Casey Jones, who was killed in action on July 25th. The service, conducted by H/Capt. A. A. Court and H/Capt. L. A. Bralant, was attended by a very large number of people. The sympathy of all goes out to the bereaved family. "Greater love hath no man than this"

The teachers and scholars of St. Patrick's Sunday School spent a very happy time on August 10th at their picnic. Capt. Court was a welcome visitor on this occasion. It has been good to have him for several of the church services also.

Services at Heath will continue every two weeks as arranged, with Sunday School at 2 p.m.

ST. MATTHEW'S, VIKING

Services have been held as regularly as possible in spite of the shortage of clergy.

The congregation sincerely appreciate the effort made by our Bishop to keep our services going.

The Rev. A. E. W. Godwin, the new travelling priest, has visited us twice, and we trust he will be able to keep coming to conduct our services.

We were pleased to have the Rev. W. H. Buxton down on two occasions.

The members of the W. A. were entertained at the home of Mr. and Mrs. H. Child on Thursday, August 24th. Mrs. Child and Mrs. Bird kindly loaned their cars to transport the ladies there.

The members wish to thank Mrs. Child for her kindness.

The first of our fall meetings was held at the home of Mrs. Bird with fourteen members present. Much sewing for the bazaar was handed in to Mrs. Gillespie. Miss Richardson donated a beautifully dressed doll. Plans for the bazaar were made, and conveners chosen. Mrs. Mere-dith and Mrs. E. Lawes were the hostesses.

Some of the ladies helped members of other churches to serve tea at the "Blood Donors' Clinic."

The congregation were very pleasantly surprised to have the Rev. H. J. Jones with us on the 10th to take our evening services.

We miss him, but sincerely trust he will enjoy his work in British Columbia.

Baptisms

Shirley Anne, daughter of Mr. and Mrs. E. Evans.

Irene Ethel May, daughter of Mr. and Mrs. Jack Lawes.

HOLY TRINITY, TOFIELD

W.A.

The W. A. met at the home of Mrs. C. Baptist on Thursday, September 7th, with six members and two visitors present. Thank you, Mrs. Thomson, for driving the ladies to and from the meeting. The devotional and usual business matters were attended to. Mrs. A. E. Allan, Social Servic and Dorcas Secretary, reported a letter had been received thanking the taining two kerosene pressure stoves and four W.A. for the lovely knitted garments recently sent to Social Service. Mrs. J. W. Robinson also reported that Sunday School scholars had contributed 24 handkerchiefs for Dorcas work. Mrs. Barden returned from the Coast the day before the meeting, and arrived in time to close the meeting, looking much better for the holiday.

Church Services

The Rev. A. E. W. Godwin conducted Evensong here on August 27th, and on Sept. 10th Archdeacon and Mrs. Tackaberry motored from Edmonton to enable us to partake of Holy Communion. It was a beautiful day, and they seemed to enjoy coming. Mr. Godwin also drove from Viking on Sept. 24th for Evensong. Thank you, one and all, for making these services possible.

CHURCH MESSENGER

The Rev. A. Godwin will hold Harvest Thanksgiving Services in the Tofield-Viking area as follows::

Oct. 22nd:

Viking—10.30, Children's Service.

Viking—11.00 a.m., Holy Communion.

Roden—2.30 p.m., Evensong.

Tofield—7.30 p.m., Evensong.

Our sympathy is extended to Canon C. F. A. Clough and family in their recent bereavement. Mrs. Clough served on the Executive of the Diocesan Women's Auxiliary for many years, and was a faithful and hard-working member, and is well remembered in her capacity as Junior W. A. Superintendent of the Diocesan Board.

Rural Deanery of Wetaskiwin

CAMROSE Rev. A. Wallis

Sunday September 24th, was our Harvest Thanksgiving Services, with Choral Communion at 11 o'clock.

"I thank Thee, too, that all our joy is touched with pain . . ." all the world over it is so. God grant us strength and vision so that "we see, gleaming on high, Diviner things."

For the evening Service the Church was filled, and a spirit could be felt, a spirit which was deeply thankful to be in the quiet of God's House.

Here are some thoughts—the text—"Giving thanks unto God the Father."

"We have many gifts of God in our lives. What we need is a new vision of God in a world of turmoil. Man has crowded Him out; the 'still small Voice' can often not be heard above the clang and roar of mechanical force."

"Harvest reminds us that God is everywhere—reverential wonder is one of the ways back to God the Father. See God's hand in everything; hear God's voice through the noise."

Should we not be deeply thankful for those lights which are going on after years of darkness! Our boys have not died in vain. Cultivate thankfulness at all times — an all-wise God never makes a mistake."

The Choir sang "O, Taste and See" and "O Lord, how Manifold."

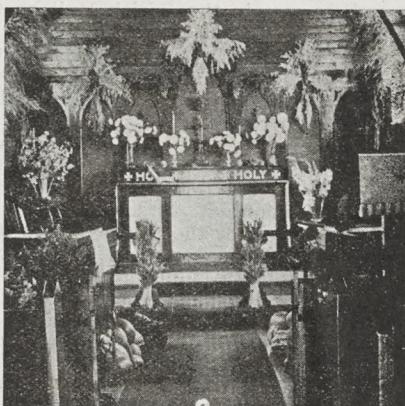
The Church looked lovely; it glowed with beauty, and there was a magnificent response to the Harvest envelopes. The practical side of Thanksgiving comes from the spirit of the people.

Very many thanks to those who helped to decorate, those who gave in many ways, and to others who helped in quiet ways.

Sunday School

Our Sunday School re-opened on September 10th, but the classes are not up to full strength yet.

Sheila Cary will be going up to Edmonton to attend 'Varsity. We will miss her from the Sunday School, where she taught, and the Choir. Our good wishes go with you, Sheila.



HARVEST THANKSGIVING
at St. Andrew's, Camrose

W.A.

The W.A. has been talking over the need for a J.W.A., and the dream is becoming nearer realization. Miss M. Studholme has offered her services as Leader and expressed her willingness to start a J.W.A. Just at present many of our children are still away on holidays.

Marriages

Raymond Edward Poyer to Helen Miketsell, on September 9th.

Derrick John Lorimer to Ivie Marie Tanner, on September 25th.

Flying Officer Walter John (Jack) Beeston to Marion Helga Sanden, on Sunday, September 17th, in the Lutheran Church, Bawlf.

GALLEY NINE L

Jack is the son of Mr. and Mrs. Frank Beeston of Daysland, loyal members of the Church there. We followed with interest his career overseas, and now wish him every success in his new venture.

Sub-Lieut. David Arthur Cary

"Greater love hath no man this this, that a man may lay down his life for his friends." These words have been quoted many times. Jesus said them.

Some of us met David at Kapasiwin Camp a few years ago, before his family came to live at Camrose, and we enjoyed his reserved friendliness.

To Mr. and Mrs. Cary, Sheila, Pat and Bill, we offer our affectionate sympathy.

IMMANUEL CHURCH, WETASKIWIN

Rev. William Elkin

After a short holiday the Rev. and Mrs. Elkin have returned, and the Rector is busily engaged in organizing the work of the congregation for the coming months.

One of the best Harvest Festivals known to the Parish was observed on Sunday, September 24th, with a 9 o'clock Communion and Matins at 11 o'clock

With this service Miss M. Robinson completed seventeen years as organist. During the later years she has had full charge of the choirs as well. It is with deep regret that we part with her, but our best wishes are extended to her in her new work at St. Mary's, Edmonton.

CHURCH MESSENGER

In order to show their appreciation and esteem, members met in the Parish Hall on the evening of September 22nd, when the Rector spoke in appreciation of her services, and the People's Warden, Col. Godfrey Baker, presented a gift on behalf of the congregation. The Choir presented her with a pair of silver candlesticks. Over fifty were present. Farewell was said on the same occasion to Mrs. John Jones and Ronald, who for a time will make their home in Edmonton. Mrs. Jones goes to act as Housemother for the Kappa Phi Fraternity, and Ronald, although not yet sixteen, will enter University for an engineering course.

During the past weeks we have also said farewell to Reg. Sergt.-Maj. Naylor and his family, who go to Qualicum, B.C. Glenn will be greatly missed from choir circles.

Mrs. Percy Maggs, who for some time has been assistant organist, has consented to fill the vacancy caused by Miss Robinson's resignation, and will immediately take over the duties of choir director and organist.

Mr. C. Payne, for some years superintendent of the Sunday School, will continue in that capacity until a successor can be found.

Beautiful autumn weather helped to make the W.A. Tea a success on September 27th. This will be the last money-making effort for a time, and members will concentrate on the bazaar to be held early in December. At the last meeting, Mrs. W. L. Owen, who for some years lived in Trinidad, spoke of life and customs of the islands in connection with the study programme on Latin America.

Baptism

July 28th, Wendy Maureen Heath, infant daughter of Thomas and Ethel (Barnett) Heath, Wetaskiwin.

Marriage

September 2nd, Corp'l. Terence Buchanan—Private Catherine Wyatt, C.W.A.C.

Funerals

July 20th, Mrs. Grace Jevne, widow of the late T. R. Jevne.

August 4th, Rhoda, nine year old daughter of Corp. and Mrs. John Jones.

ST. MARY'S, PONOKA

Rev. A. Elliott

We were again honoured by a visit from our Bishop on Sunday, August 20th. Holy Communion was celebrated following a very interesting sermon, based on the thought, "Goodly Pearls."

On the following Sunday the Ven. S. F. Tackaberry came to us for an afternoon service. We were again treated to a splendid sermon. Too bad so many forgot and came in the evening.

Mrs. Christophers treated the members of the Junior W.A. to a day at the lake on Aug. 17th. Ten members and three little visitors enjoyed an afternoon of swimming and games.

The W. A. met at the home of Mrs. Gordon to wish three of the members the best of luck in their new homes.

Mrs. Patterson, in a few well-chosen words, voiced the regret of the W.A. and that of the Junior W.A. on Mrs. Christophers' departure. However, our loss is Edson's gain.

Mrs. Northcott extended the best wishes of the W.A. to Mrs. Jerrold. The Jerrold family move in a short time to Grande Prairie.

Mrs. Gordon, on behalf of the W.A. and the Sunday School, wished Mrs. Perrin a happy time in their new home in Calgary.

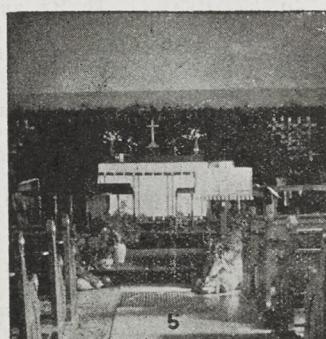
Each of the ladies was presented with a gift as a token of remembrance, and a small "Thank You" for their help. We are indeed sorry to lose such capable workers.

Most of our members have been able to have a real holiday. Some journeyed to the mountains. All have returned benefited from their time away from home and ready to go forward for another year.

Many thanks to our Lay reader, Col. Baker, for conducting some of the services during the holiday season.

We are pleased to hear that Private Ernest Hickmore is recovering from wounds received while serving with his regiment in Normandy.

H. KLINE.



HARVEST THANKSGIVING
at St. George's, Killam

THOSE OTHER SHEEP

By J. H. Webster

(Canon Webster, Missionary to the Coppermine Eskimos, preached in several of our churches during the summer. Those who were privileged to hear him will appreciate this account of his work.—Ed.)

There were faint silver pencils of light trying to penetrate the sky as we prepared to load our sixteen-foot sled. The steel runners of the sled had been covered with specially prepared mud which had been allowed to freeze and then filed smooth. Each day the mud runners are covered with a little water, which immediately freezes and makes a lovely smooth running surface. Throughout the winter mud runners are used, but in the spring we are compelled to use the steel runners. One can haul just twice the load with mud runners. One loads a mud runner sled at the ratio of 100 lbs. per dog.

A canvas cover was piled on top. When all the impedimenta had been loaded, the cover was folded over the load, and the load lashed down tightly with rope to the sled. There were the following articles and food in the load: A food box, a primus stove case, one-gallon cans of kerosene, a bread box containing 12 loaves of bread which had been sliced and allowed to freeze, several large white duck bags containing frozen caribou steaks, cooked beans and macaroni, which had also been preserved by freezing. A portable Communion table, medical case, sleeping robe, a change of clothing, and several bales of dried fish and four gallons of seal blubber to feed eleven dogs each night, were also included in the load.

Once the sled had been loaded and the sled anchor firmly embedded in the hard snow the eleven dogs were harnessed.

For the first two or three miles we travel quite fast, as the dogs are keen to be off, but gradually the dogs notice the burden of the loaded sled and settle down to a steady pace of from five to six miles per hour. By this time it was broad daylight and the sun was beginning to appear above the horizon as we headed for a group of islands across the frozen sea. When following the coast we travel from point to point of the land. The dogs are not driven by reins but by calls to the first dog in the team, known as the lead dog. "Gee!" means go to the right, and "Chaw!" to the left.

After about four hours' travel we stopped to refresh ourselves with Pilot Biscuits and jam and hot tea from our all-metal thermos bottles. Meanwhile, the dogs enjoyed a roll on the snow and a little rest.

Usually after ten hours' travel we begin to look for a suitable snow drift (one which is firm and of right texture) to build a snow hut or "igloo." While the native cuts large blocks of snow about 30 inches by 12 inches by 3 or 4 inches thick, from the drift, I make a wind-break of snow blocks and light the primus stoves to melt snow for cooking. The snow blocks are cut from the drift with a large knife with a 12 or 14-inch blade. While supper was cooking the dogs were unharnessed and chained to small chains which were fastened to a 70-ft. tethering chain, the two ends

of which had been firmly fastened beneath the hard snow about one foot below the surface. After the dogs are unharnessed they are fed. They are fed once a day only, at night when their work is done.

Supper of stewed caribou steaks, macaroni and tea, is usually ready by the time the "igloo" is completed. Our camping gear is then passed through the doorway. After supper, more snow is melted for breakfast, the thermos bottles and to ice the sled runners. It is very rarely the water freezes during the night, and if it does, it is only a thin wafer of ice on the top of the water. Then follows prayers, and to bed, for we rise at 5.30 a.m. during the months of February, as daylight breaks about 8 a.m. and darkness comes about 6 p.m.

Possibly on the third day we notice a few dark patches on the sea ice near a pile of ice that had piled up during freeze-up. After looking more closely, we see that the dark objects are moving, and we know we are approaching our first native settlement. Sometimes the dogs smell the settlements and increase their speed to a gallop. Our arrival at the settlement causes great commotion for several native dogs are yelling and howling to challenge our arrival, and then the people make hurried exits from the passage-ways of their "igloos" to see who the visitors are and to bid them welcome.

There are many willing helpers to unharness and chain the dogs, and to unload the sled, after which we enter a warm igloo for tea, fish and bannock (a baking powder bread fried in deep fat).

When all the hunters had returned from sealing or trapping, the portable Communion table was erected and an Eskimo service held. We usually spend two nights at a camp, when four or five services are held. Private instruction is always given at the camps, and medical work attended to as well.

The time spent with these people has been far too short, but one has in mind "those other sheep." Many helpers assist us as we prepare to leave for the next settlement, so we obtain an earlier start.

The above will give you a glimpse into the missionary work in the Diocese of The Arctic. Our Diocese, like so many more Dioceses today, is short of personnel to man the missions. During the last three years I have been endeavoring to keep my own mission at Coppermine and Cambridge Bay Mission (315 miles east of Coppermine) organized, and this has entailed much travelling. From January 26th of this year, to the end of May, I was only home 18 days. During my absence from home Mrs. Webster has held services with the local natives at Coppermine, and given medical attention to those in need.

Will you please join with me and others five minutes every day in prayer that our very urgent need for a young missionary to minister to "those other sheep" in the Cambridge Bay area may be met? May God bless your efforts and answer prayer that the whole of our vast Dominion acknowledge Christ as Saviour.

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